Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

THE ORTHODOX OBSERVER

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"I wish to take occasion of the struggle of an interesting and gallant people, in the cause of liberty and Christianity, to draw the attention of the house to the circumstances which have accompanied that struggle. . . . What I have to say of Greece, therefore, concerns the modern, not the ancient; the living and not the dead. It regards her, not as she exists in history, triumphant over time, and tyranny, and ignorance; but as she now is, contenting against fearful odds, for being and for the common privilege of human nature."

DANIEL WEBSTER

(From the speech delivered in the House of Representatives, January 19th, 1824)

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Ο ΧΩΡΙΣΜΟΣ ΤΗΣ ΔΥΤΙΚΗΣ ΑΠΟ ΤΗΣ ΑΝΑΤΟΛΙΚΗΣ ΕΚΚΛΗΣΙΑΣ

Ὑπὸ τοῦ Σεβ. Ἀρχιεπισκόπου Κου ΜΙΧΑΗΛ

Ἐννεακόσια ἀκριβῶς ἔτη συμπληροῦνται ἐφέτος ἀφότου ἀπεχωρίσθησαν αἱ δύο μεγάλαι Ἐκκλησίαι, ἡ Δυτικὴ ἀπὸ τῆς Ἀνατολικῆς Ὀρθοδόξου. Ποία ὑπῆρξεν ἡ αἰτία τοῦ λυπηροτάτου τούτου χωρισμοῦ; Κυρίως καὶ ἀληθῶς τὸ πρωτεῖον τοῦ Πάπα Ρώμης. Μέχρι σχεδὸν τοῦ 5ου μ.Χ. αἰῶνος δὲν ὑπῆρχεν οὔτε ἴχνος διαιρέσεως καὶ προστριβῶν μεταξὺ τῶν δύο Ἐκκλησιῶν. Ὁ ἐπίσκοπος τῆς Ρώμης ἀνέκαθεν ἐθεωρεῖτο ὡς ὁ πρῶτος κατὰ τὴν τάξιν. Τοῦτο δὲ διότι ἡ Ρώμη ἦτο ἡ πρωτεύουσα τῆς Ρωμαϊκῆς αὐτοκρατορίας. Ὅταν ἡ Κωνσταντινούπολις ἔγινεν ἡ νέα πρωτεύουσα τοῦ Βυζαντινοῦ κράτους, ὁ ἐπίσκοπος αὐτῆς κατέλαβε τὴν δευτέραν θέσιν εἰς τὴν σειρὰν τῶν ἐπισκόπων. Ὁ τρίτος κανὼν τῆς Β΄ Οἰκουμενικῆς Συνόδου, τοῦ ἔτους 381, ἀναγνωρίζει εἰς τὸν ἐπίσκοπον Κωνσταντινουπόλεως πρεσβεῖα τιμῆς δεύτερα μετὰ τὰ πρεσβεῖα τῆς τιμῆς τῆς Ρώμης. Ἡ δὲ δικαιολογία τῆς συνόδου ταύτης ὑπὲρ τοῦ ἐπισκόπου Κωνσταντινουπόλεως εἶναι ὅτι ἡ Κωνσταντινούπολις εἶναι ἡ νέα Ρώμη, ὅπως τιτλοφορεῖται μέχρι σήμερον ὁ Πατριάρχης Κωνσταντινουπόλεως. Τοῦτο ἐσήμαινεν, ὅπως ἡ Σύνοδος λέγει, ὅτι ἡ πολιτικὴ σημασία τῆς πόλεως καθώριζε τὰ πρεσβεῖα τῆς τιμῆς. Τὰ αὐτὰ μὲ μεγαλειτέραν ἔμφασιν ἐπανελάμβανε καὶ ὁ περίφημος 28ος Κανὼν τῆς Δ΄ ἐν Χαλκηδόνι Συνόδου τοῦ ἔτους 451, ὁ ὁποῖος ἀνεγνώρισε τὸν ἐπίσκοπον Κωνσταντινουπόλεως ὡς ἔχοντα ἴσα πρεσβεῖα τιμῆς μὲ τὸν Ρώμης. Ἐν τῷ μεταξὺ ὅμως εἰς τὴν Ἐκκλησίαν τῆς Ρώμης ἤρχισαν νὰ παρεισφρύουν δογματικαὶ πλάναι σοβαρώταται. Ἡ σπουδαιοτέρα ἐξ αὐτῶν ἦτο ἡ προσθήκη εἰς τὸ Σύμβολον τῆς Πίστεως τῆς ἐκπορεύσεως τοῦ Ἁγίου Πνεύματος καὶ ἐκ τοῦ Υἱοῦ. Ὡς γνωστόν, τὸ Σύμβολον τῆς Πίστεως ἔγινεν ἀπὸ τὴν πρώτην Οἰκουμενικὴν Σύνοδον τὸ 325 καὶ ἀπὸ τὴν δευτέραν. Τὰ ἑπτὰ πρῶτα ἄρθρα ἔγιναν ἀπὸ τὴν πρώτην καὶ τὰ ὑπόλοιπα πέντε ἀπὸ τὴν δευτέραν. Τὸ ὄγδοον ἄρθρον τοῦ Συμβόλου τῆς Πίστεως λέγει «καὶ εἰς τὸ Πνεῦμα, τὸ Ἅγιον, τὸ Κύριον, τὸ Ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον». Ἡ προσθήκη τῆς ἐκπορεύσεως τοῦ Ἁγίου Πνεύματος «καὶ ἐκ τοῦ Υἱοῦ» ἔγινε κατ' ἀρχὰς εἰς τὴν Ἱσπανίαν κατὰ τὰ μέσα περίπου τοῦ 6ου αἰῶνος. Ἐκεῖθεν δὲ ἐπροχώρησε καὶ εἰς ἄλλας χώρας τῆς Δύσεως. Εἶναι δὲ λίαν ἀξιοσημείωτον τὸ γεγονός, ὅτι κατὰ τὰς ἀρχὰς τοῦ ἑνάτου αἰῶνος ὁ Πάπας τῆς Ρώμης Λέων ὁ Γ΄, διαμαρτυρόμενος κατὰ τῆς προσθήκης ταύτης καὶ θέλων νὰ διατηρηθῇ τὸ Σύμβολον τῆς πίστεως ὅπως συνετάχθη ἀπὸ τὴν Α΄ καὶ τὴν Β΄ Οἰκουμενικὴν Σύνοδον, διέταξε καὶ ἐχαράχθη τοῦτο, ἄνευ τῆς προσθήκης, ἐπὶ δύο ἀργυρῶν πλακῶν, αἱ ὁποῖαι ἐτοποθετήθησαν εἰς τὸν Ναὸν τοῦ Ἁγίου Πέτρου. Αὐτὰ εἶναι ἱστορικὰ γεγονότα, ποὺ ὁμολογοῦνται ἀπὸ ὅλους τοὺς ἱστορικούς, Ἀνατολικοὺς καὶ Δυτικούς.

Ὁ πρῶτος ποὺ διεμαρτυρήθη καὶ μάλιστα ἐντόνως κατὰ τῆς ὡς ἄνω προσθήκης καὶ ἄλλων τινων πλανῶν δογματικῶν — ὅπως εἶναι ἡ χρῆσις τῶν ἀζύμων εἰς τὸ μυστήριον τῆς Θείας Εὐχαριστίας ὑπὸ τῶν Λατίνων — ἦτο ὁ μέγας πατριάρχης Κωνσταντινουπόλεως Φώτιος, κατὰ τὰ μέσα τοῦ ἐνάτου αἰῶνος.Οὗτος, δισέγγονος τοῦ Πατριάρχου Ταρασίου, κατεῖχεν ἀνωτάτην θέσιν εἰς τὰ ἀνάκτορα τοῦ Βυζαντίου, ἦτο ἀνὴρ τεραστίας ἐγκυκλοπαιδικῆς καὶ θεολογικῆς μορφώσεως, μεγάλης ἀρετῆς, ἀπέκτησε δὲ αἰωνίαν φήμην εἰς τὰ γράμματα διὰ τοῦ σπουδαιοτάτου συγγράμματός του «Μυριόβιβλος» ἢ «Βιβλιοθήκη», εἰς τὸ ὁποῖον περιέσωσε τὴν περίληψιν 280 ἀρχαίων συγγραμμάτων, πολλὰ ἐκ τῶν ὁποίων ἀπωλέσθησαν. Ἕνεκα δὲ αὐτῶν τῶν μεγάλων προσόντων καὶ ἀρετῶν του, μολονότι ἦτο λαϊκός, ἐν διαστήματι ἓξ ἡμερῶν ἐχειροτονήθη διάκονος, πρεσβύτερος καὶ ἐπίσκοπος, καὶ τὴν ἑορτὴν τῶν Χριστουγέννων τοῦ 857 ἐνεθρονίσθη πατριάρχης Κωνσταντινουπόλεως.

Αἱ συζητήσεις μεταξὺ τῆς Ἀνατολικῆς καὶ τῆς Δυτικῆς Ἐκκλησίας ἐξηκολούθησαν ἔντονοι καὶ ζωηρόταται ἀμφοτέρωθεν καὶ μετὰ τὸν Πατριάρχην Φώτιον. Ἡ Ἀνατολικὴ Ἐκκλησία μὲ ἀρχηγόν της τὸν Πατριάρχην Κωνσταντινουπόλεως διεμαρτύρετο κατὰ τῶν δογματικῶν πλανῶν τῆς Δυτικῆς Ἐκκλησίας καὶ προσεκάλει αὐτὴν συνεχῶς νὰ τὰς ἀπαρνηθῇ καὶ νὰ ἐπιστρέψῃ εἰς τὴν διδασκαλίαν τῶν ἑπτὰ Οἰκουμενικῶν Συνόδων τῶν ὁκτὼ πρώτων αἰώνων· ἐνῷ ἀφ' ἑτέρου ἡ Δυτική, μὲ ἀρχηγὸν τὸν Πάπαν, ἰσχυρίζετο ὅτι ὅλη ἡ Ἐκλησία ὤφειλε χωρὶς συζήτησιν νὰ ὑποταχθῇ εἰς τὰ κελεύσματα τοῦ Ρώμης, ὁ ὁποῖος δῆθεν ἦτο ἡ κεφαλὴ τῆς Ἐκκλησίας καὶ ὁ βικάριος τοῦ Σωτῆρος Ἰησοῦ Χριστοῦ, διότι ἦτο διάδοχος δῆθεν τοῦ Πέτρου, τὸν ὁποῖον, κατὰ τοὺς Δυτικούς, τὸν εἶχεν ὁρίσει ὁ Χριστὸς ἀντιπρόσωπόν Του μοναδικόν, αὐτὸς δὲ λέγουν ἦτο καὶ ὁ ἱδρυτὴς τῆς Ἐκκλησίας τῆς Ρώμης κατὰ τὴν πεπλανημένην ἀντίληψιν καὶ ἐσφαλμένην διδασκαλίαν τῶν Παπῶν τῆς Ρώμης.

Τί λέγουν ὅμως καὶ τί διακηρύττουν τὰ ἀνόθευτα καὶ γνήσια ἱστορικὰ γεγονότα;

α) Ἂς ἀσχοληθῶμεν πρῶτον μὲ τὸ χωρίον ἐκεῖνο τοῦ Εὐαγγελιστοῦ Ματθαίου ἐπὶ τοῦ ὁποίου οἱ Ρωμαιοκαθολικοὶ στηρίζουν τὸ πρωτεῖον τοῦ Ἀποστόλου Πέτρου. Εὑρίσκετο ὁ Κύριος εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου καὶ ἠρώτησε τοὺς μαθητάς Του: «Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;» Οἱ μαθηταὶ ἀπήντησαν· μερικοὶ λέγουν ὅτι εἶσαι Ἰωάννης ὁ Βαπτιστής, ἄλλοι ὅτι εἶσαι ὁ Ἠλίας, ἄλλοι ὅτι εἶσαι ὁ Ἱερεμίας ἢ ἕνας ἀπὸ τοὺς προφήτας. Καὶ τότε τοὺς ἠρώτησε καὶ πάλιν ὁ Χριστός· Σεῖς δὲ οἱ ἀπόστολοί μου ποῖος λέγετε ὅτι εἶμαι; Ἀπεκρίθη τότε ἐκ μέρους ὅλων τῶν ἄλλων ἀποστόλων ὁ Πέτρος καὶ εἶπε· Σὺ εἶσαι ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Καὶ ἀπεκρίθη τότε ὁ Ἰησοῦς καὶ τοῦ εἶπε· «Μακάριος εἶ Σίμων Βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Κἀγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ἅδου οὐ κατισχύσουσιν αὐτῆς». Ἰδοὺ πῶς παραφράζει τὸ χωρίον τοῦτο ὁ καθηγητὴς τοῦ Πανεπιστημίου Ἀθηνῶν κ. Π. Τρεμπέλας, ἔχων ὑπ' ὄψιν τὰς ἑρμηνείας τῶν μεγάλων πατέρων καὶ διδασκάλων τῆς Ἐκκλησίας: «Μακάριος εἶσαι Σίμων υἱὲ τοῦ Ἰωνᾶ, διότι δὲν σοῦ ἐφανέρωσε τὴν ἀλήθειαν τῆς ὀρθῆς πίστεως κανεὶς ἄνθρωπος, ἀλλ' ὁ πατήρ μου, ποὺ εἶναι εἰς τοὺς οὐρανούς. Καὶ ἐγὼ δὲ σοῦ λέγω ὅτι εἶσαι Πέτρος καὶ ἐπάνω εἰς τὸν βράχον τῆς ἀληθινῆς πίστεως, ποὺ ὡμολόγησες, θὰ οἰκοδομήσω τὴν Ἐκκλησίαν μου, ὁ θάνατος δὲ καὶ αἱ ὠργανωμέναι δυνάμεις τοῦ κακοῦ δὲν θὰ ὑπερισχύσουν καὶ δὲν θὰ κατανικήσουν τὴν Ἐκκλησίαν, ἡ ὁποία θὰ εἶναι αἰώνιος καὶ ἀθάνατος». Βλέπομεν σαφέστατα εἰς τοὺς λόγους τοῦ Χριστοῦ, ὅτι Οὗτος λέγει ὅτι θὰ οἰκοδομήσῃ τὴν Ἐκκλησίαν Του οὐχὶ ἐπὶ τοῦ Πέτρου — διότι ἐν τοιαύτῃ περιπτώσει ἔπρεπε νὰ εἴπῃ: «Εἶσαι Πέτρος καὶ ἐπὶ σοῦ οἰκοδομήσω μου τὴν Ἐκκλησίαν» — ἀλλὰ ἐπὶ τοῦ βράχου τῆς ἀληθινῆς πίστεως, ποὺ ὡμολόγησεν ὁ Πέτρος. Ἤτοι ὁ Χριστὸς εἶπεν ὅτι ἡ Ἐκκλησία Του εἶναι οἰκοδομημένη, στηρίζεται, βασίζεται ἐπάνω εἰς τὴν ἀληθινὴν πίστιν, τὴν ὁποίαν ὡμολόγησεν ὁ Πέτρος, ὅτι ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς εἶναι ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Ὅπως ἄλλως τε λέγει ὁ Παῦλος εἰς τὴν πρὸς Ἐφεσίους ἐπιστολήν του ἡ Ἐκκλησία στηρίζεται «ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ». (Ἐφεσ. β΄. 20). Χρειάζεται μεγάλη διαστροφὴ τοῦ κειμένου διὰ νὰ ἐξαχθῇ ἐξ αὐτοῦ τὸ συμπέρασμα, ποὺ θέλουν οἱ Ρωμαιοκαθολικοί, ὅτι δηλονότι ὁ Χριστὸς ὠκοδόμησε τὴν Ἐκκλησίαν ἐπὶ τοῦ Πέτρου.

β) Ὁ Ἀπόστολος Πέτρος δὲν εἶχε καμμίαν ἐξουσίαν ἐπὶ τῶν ἄλλων ἀποστόλων. Εἰς τὴν πρὸς Γαλάτας ἐπιστολήν του ὁ Παῦλος λέγει ὅτι ὅταν εἶδεν ὅτι ὁ Πέτρος δὲν ἐσκέπτετο ὀρθῶς ἐνώπιον καὶ ἄλλων προσώπων τὸν διώρθωσε καὶ τὸν ἐπετίμησεν. Ἰδοὺ τὰ λόγια τοῦ Παύλου: «Ὅτε ἦλθε Κηφᾶς (Πέτρος) εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀνέστην ὅτι κατεγνωσμένος ἦν». Ἤτοι: «Ὅταν ἦλθεν ὁ Πέτρος εἰς τὴν Ἀντιόχειαν κατὰ πρόσωπον ἀντέστην καὶ διεφώνησα πρὸς αὐτὸν διότι ἦτο ἀξιοκατάκριτος». Καὶ ὀλίγον παρακάτω: «Ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ Εὐαγγελίου, εἶπον τῷ Κηφᾷ (Πέτρῳ) ἔμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;» Ἤτοι: «Ὅταν εἶδον ὅτι δὲν βαδίζουν ὀρθῶς ὡς πρὸς τὴν ἀλήθειαν τοῦ Εὐαγγελίου, εἶπα εἰς τὸν Πέτρον ἐμπρὸς εἰς ὅλους: Ἐὰν ἐσύ, καίτοι εἶσαι ἐκ γενετῆς Ἰουδαῖος, ζῇς καὶ πολιτεύεσαι ὅπως οἱ ἐξ ἐθνῶν Χριστιανοὶ καὶ ὄχι ὅπως οἱ Ἰουδαῖοι, διατὶ μὲ αὐτὸ ποὺ κάμνεις τώρα ἀναγκάζεις τοὺς ἐξ ἐθνῶν Χριστιανοὺς νὰ ἀκολουθοῦν τὰ ἔθιμα καὶ τὰς παραδόσεις τῶν Ἰουδαίων;» Ὑπάρχει εἰς τὰ λόγια αὐτὰ τοῦ σκεύους τῆς ἐκλογῆς τοῦ Παύλου ἔστω καὶ ἴχνος ἀναγνωρίσεως τοῦ Πέτρου ὡς τοῦ στόματος τῆς ἀληθείας ὅπως ἰσχυρίζονται οἱ Παπικοί; Ἀπεναντίας, ἐλέγχεται ὁ Πέτρος ὅτι πλανᾶται.

γ) Τὴν Ἐκκλησίαν τῆς Ρώμης εἶναι γεγονὸς τετραγωνικὰ μεμαρτυρημένον ὅτι δὲν τὴν ἵδρυσεν ὁ Πέτρος. Τὴν ἵδρυσαν Χριστιανοὶ ἐγκατασταθέντες εἰς τὴν Ρώμην. Ὁ δὲ Παῦλος τὴν ἐθεώρει ἰδικήν του Ἐκκλησίαν. Μᾶς τὸ λέγει εἰς τὴν πρὸς Ρωμαίους Ἐπιστολήν. Εἰς τὸ 15ον κεφάλαιον αὐτῆς ἀναγινώσκομεν: «Ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ Εὐαγγέλιον τοῦ Χριστοῦ, οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ. . . . Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. Νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς...». Ἤτοι: «Ἀπὸ Ἱερουσαλὴμ περιώδευσα ὅλα τὰ μέρη μέχρι τοῦ Ἰλλυρικοῦ καὶ ἔχω κηρύξει πλήρως καὶ τελείως τὸ Εὐαγγέλιον τοῦ Χριστοῦ, ἔτσι δὲ θεωρῶ τιμήν μου καὶ φιλοτίμως ἀγωνίζομαι νὰ κηρύττω τὸ Εὐαγγέλιον ὄχι ἐκεῖ, ὅπου ἐκηρύχθη ἀπὸ ἄλλους τὸ ὄνομα τοῦ Χριστοῦ διὰ νὰ μὴ κτίζω ἐπάνω εἰς ξένον θεμέλιον. . . . Διότι ὑπάρχουν μέρη εἰς τὰ ὁποῖα δὲν εἶχε κηρυχθῇ ὁ Χριστός, διὰ τοῦτο ἠμποδιζόμην πολλὰς φορὰς νὰ ἔλθω εἰς σᾶς. Τώρα ὅμως ὁπότε δὲν ἔχω πλέον εἰς τὰ μέρη αὐτὰ τόπον, ὅπου νὰ μὴ ἐκηρύχθη ὁ Χριστός, ἔχω δὲ πόθον σφοδρὸν νὰ ἔλθω πρὸς σᾶς . . . θὰ ἔλθω πρὸς σᾶς ὅταν θὰ πηγαίνω εἰς τὴν Ἱσπανίαν, διότι ἐλπίζω διαβαί-

Ο ΑΜΒΩΝ

ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΪΩΝ

Ὑπὸ τοῦ Κου ΞΕΝΟΦΩΝΤΟΣ ΔΙΑΜΑΝΤΟΠΟΥΛΟΥ

α΄

Ἡ θριαμβευτικὴ εἴσοδος τοῦ Ἰησοῦ στὰ Ἱεροσόλυμα ἀποτελεῖ αὐθόρμητη λαϊκὴ ἀναγνώρισι τῆς Μεσσιανικῆς Του ἀποστολῆς καὶ τῶν εὐεργεσιῶν Του στὸν Ἑβραϊκὸ λαό.

Τὰ τρία χρόνια τοῦ δημοσίου βίου τοῦ Χριστοῦ δὲν ἦταν παρὰ μιὰ συνεχὴς ἁλυσίδα ἀπὸ εὐεργεσίες στὸν Ἑβραϊκὸ λαό. Εἶχε θεραπεύσει χωλούς, τυφλούς, παραλυτικούς, λεπρούς, δαιμονιζομένους. Εἶχε ἀναστήσει νεκρούς. Εἶχε ρίξει βάλσαμο παρηγορίας σὲ καρδιές, ποὺ τὶς σπάραζε ὁ πόνος. Εἶχε δώσει θάρρος στοὺς ἀπηλπισμένους καὶ ἀπογοητευμένους. Εἶχε σκορπίσει τὴν εἰρήνη καὶ τὴ γαλήνη σὲ ψυχὲς ταραγμένες. Εἶχε φωτίσει μὲ τὸ θεϊκὸ φῶς τῆς διδασκαλίας Του τὸ πνευματικὸ σκοτάδι, ποὺ κυριαρχοῦσε γύρω Του. Εἶχε δείξει σὲ ὅσους Τὸν εἶχαν πλησιάσει τὸ δρόμο τῆς ἠθικῆς ἀναγεννήσεως καὶ τῆς σωτηρίας. Καὶ πρὶν ἀπὸ λίγες ἡμέρες εἶχε κάμει τὸ πιὸ καταπληκτικὸ θαῦμα Του. Εἶχε ἀναστήσει τὸν τετραήμερο Λάζαρο.

> **Εἰς τὴν παροῦσαν στήλην θὰ δημοσιεύωμεν περιληπτικὰ κηρύγματα ἐπὶ τῶν περικοπῶν ἢ τοῦ περιεχομένου τῶν ἑορτῶν τοῦ ἑπομένου μηνός.**

Ἡ καλωσύνη Του, ἡ γοητεία Του, τὸ ὕψος τῆς διδασκαλίας Του, ἡ μυστηριώδης καὶ καταπληκτικὴ ὑπερφυσική Του δύναμις, εἶχαν κατακτήσει τὶς καρδιὲς τοῦ πλήθους. Στὸ πρόσωπό Του ὁ ἁπλοϊκὸς λαὸς ἔβλεπε τὸν ἀναμενόμενο Μεσσία, τὸν μεγάλο εὐεργέτη, τὸν νικητὴ τοῦ θανάτου καὶ τοῦ ἅδου, τὸν λυτρωτή· καὶ σὰν τέτοιο Τὸν ὑποδέχθηκε μὲ τὰ βαΐα τῶν φοινίκων καὶ τὸ «ὡσαννὰ» κατὰ τὴν τελευταία Του εἴσοδο στὰ Ἱεροσόλυμα.

Αὐτὴ τὴν ἔννοια ἔχει ἡ μεγάλη αὐτὴ ἑορτὴ τῆς Χριστιανωσύνης. Ἡ θριαμβευτικὴ ὑποδοχή, ποὺ ἔγινε στὸν Κύριο στὰ Ἱεροσόλυμα τὴν ἡμέρα αὐτή, ἀποτελεῖ μεγαλειώδη ἀναγνώρισι τῆς Μεσσιανικῆς Του ἀποστολῆς ἀπὸ τὴν λαϊκὴ ψυχή. Παράλληλα ὅμως ἀποτελεῖ καὶ μιὰ αὐθόρ-

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νων διὰ μέσου τῆς πόλεώς σας νὰ σᾶς ἴδω...». Τὰ γράφει αὐτὰ ὁ Παῦλος ἐκ Κορίνθου. Σαφέστατα δὲ ἐξάγεται ἐκ τῶν λόγων του τούτων ὅτι οὔτε κἂν ἰδέαν εἶχεν ὅτι ὁ Πέτρος εὑρίσκετο ἐκεῖ, ἢ ὅτι ἵδρυσε τὴν Ἐκκλησίαν τῆς Ρώμης. Ὅλως τοὐναντίον, λέγει ὅτι αὐτὸς φιλοτιμεῖται πάντοτε νὰ εὐαγγελίζεται ὄχι ἐκεῖ ὅπου ἀπὸ ἄλλον ἀπόστολον ἐκηρύχθη ὁ Χριστός, διὰ νὰ μὴ οἰκοδομῇ ἐπάνω εἰς ξένον θεμέλιον. Δὲν ἀποτελοῦν τὰ λόγια αὐτὰ τοῦ Παύλου σαφεστάτην μαρτυρίαν ὅτι ὁ Ἀπόστολος Πέτρος δὲν εἶχεν οὔτε τὴν παραμικρὰν σχέσιν μὲ τὴν ἵδρυσιν τῆς Ἐκκλησίας τῆς Ρώμης; Τὸ γεγονὸς εἶναι ὅτι ὁ Πέτρος ἐχρημάτισεν ἐπὶ πολλὰ ἔτη ὡς ἀρχηγός της εἰς τὴν Ἀντιόχειαν, ὅπως ἀναφέρει καὶ ὁ Ἱερώνυμος, καὶ ὅτι ἐμαρτύρησε μόνον εἰς τὴν Ρώμην μαζὺ μὲ τὸν Ἀπόστολον Παῦλον.

δ) Τὰ πρεσβεῖα τῆς τιμῆς εἰς τὴν ἀρχαίαν Ἐκκλησίαν καθωρίζοντο ἀποκλειστικῶς καὶ μόνον βάσει τῆς πολιτικῆς σημασίας τῶν διαφόρων πόλεων. Ἀνεγνωρίζετο πρῶτος ὁ Ρώμης ἐπειδὴ ἡ Ρώμη ἦτο ἡ πρωτεύουσα τοῦ Ρωμαϊκοῦ κράτους. Ἀνεγνωρίσθη δεύτερος ὁ Κωνσταντινουπόλεως ἀπὸ τὴν Β΄ Οἰκουμενικὴν Σύνοδον καὶ ἐν συνεχείᾳ ἀπὸ τὴν Δ΄ ὡς ἔχων τὰ ἴσα πρεσβεῖα τιμῆς μὲ τὸν Ρώμης διὰ τὸ εἶναι τὴν Κωνσταντινούπολιν νέαν Ρώμην, πρωτεύουσαν ὅλης τῆς Βυζαντινῆς αὐτοκρατορίας. Ἤρχετο ἔπειτα ὁ Ἀλεξανδρείας, διότι ἡ Ἀλεξάνδρεια ἦτο κέντρον μέγα ἐπιστημονικόν· ἔπειτα ἡ Ἀντιόχεια καὶ τέλος τὰ Ἱεροσόλυμα. Ἂν τὰ πρεσβεῖα τῆς τιμῆς ἀνεγνωρίζοντο ἐκ λόγων ὄχι πολιτικῶν, ἀλλὰ θρησκευτικῶν, δὲν θὰ ἔπρεπε τὰ Ἱεροσόλυμα, ἡ Μήτηρ τῶν Ἐκκλησιῶν, νὰ ἔχῃ τὰ πρωτεῖα; Ἀναμφιβόλως ναί. Διότι ἐκεῖ ὄχι πλέον ὁ Πέτρος, ἀλλ' Αὐτὸς ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἔζησεν, ἐσταυρώθη καὶ ἀνέστη. Καὶ διότι ἐκεῖ κατὰ τὴν ἡμέραν τῆς Πεντηκοστῆς ἱδρύθη ἡ πρώτη Ἐκκλησία.

Αὐτὰ εἶναι τὰ πράγματα· τὰ ξηρὰ καὶ ὠμὰ γεγονότα· ἡ φωνὴ τῶν γραπτῶν γνησίων μνημείων τῆς Ἐκκλησιαστικῆς Ἱστορίας.

Εἶναι πάρα πολὺ λυπηρὸν διότι ὕστερον ἀπὸ τόσους αἰῶνας ἡ Δυτικὴ Ἐκκλησία ἐπιμένει εἰς τὰς κακοδοξίας καὶ τὰς πλάνας της. Ἡμεῖς οἱ Ὀρθόδοξοι πρῶτοι λυπούμεθα πάρα πολὺ διὰ τὴν διαστροφὴν τῶν γεγονότων ὑπὸ τῶν ἀδελφῶν μας Ρωμαιοκαθολικῶν. Καὶ προσευχόμεθα καὶ θὰ προσευχώμεθα πάντοτε ἐκτενῶς, ὅπως ἔλθῃ ἡ ἡμέρα κατὰ τὴν ὁποίαν — ὅπως ἕως τώρα ἀρκετοὶ Ρωμαιοκαθολικοὶ ἐπιστήμονες ὡμολόγησαν καὶ ὁμολογοῦν τὴν ἀλήθειαν — τοιουτοτρόπως καὶ ὁλόκληρος ἡ Ρωμαιοκαθολικὴ Ἐκκλησία προσχωρήσῃ εἰς τὴν ἀλήθειαν. Ἡ ἡμέρα αὐτὴ θὰ εἶναι μία ἀπὸ τὰς σημαντικωτέρας ἡμερομηνίας τῆς ἱστορίας τῆς ἀνθρωπότητος. Διότι θὰ σημειώσῃ τὴν σοβαρωτάτην ἀπαρχὴν τῆς πραγματοποιήσεως τῆς προσευχῆς τοῦ Κυρίου κατὰ τὴν νύκτα τῆς συλλήψεώς Του: «Πάτερ, παρακαλῶ ἵνα πάντες ἓν ὦσιν, καθὼς Σὺ Πάτερ ἐν ἐμοὶ κἀγὼ ἐν Σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι Σὺ μὲ ἀπέστειλας».

μητη ἐκδήλωσι τῆς εὐγνωμοσύνης τῶν λαϊκῶν μαζῶν πρὸς τὸν μεγάλο τους εὐεργέτη.

Ἂν οἱ ἴδιοι αὐτοὶ ἄνθρωποι ὕστερα ἀπὸ λίγες ἡμέρες ἐκραύγαζαν τὸ «Ἆρον, ἆρον, σταύρωσον αὐτόν», εἶναι ἄλλο ζήτημα. Τότε ἐνεργοῦσαν κάτω ἀπὸ τὴν ἐπίδρασι τῶν καπνῶν τοῦ ναρκωτικοῦ δηλητηρίου, ποὺ εἶχε γεμίσει τὴν ψυχή τους τὸ ἡφαίστειο τοῦ φθόνου καὶ τοῦ φανατισμοῦ τῶν ἀρχηγῶν των. Ὁ νοῦς των τότε ἦταν θολωμένος. Σήμερα οἱ ἐκδηλώσεις των εἶναι αὐθόρμητες. Καὶ μόνον οἱ αὐθόρμητες ἐκδηλώσεις ἀντανακλοῦν τὰ γνήσια αἰσθήματα τοῦ ἀνθρώπου.

β΄

Ὁ Χριστὸς δὲν εὐηργέτησε μόνον τὸν Ἑβραϊκὸ λαό. Εἶναι ὁ μεγάλος εὐεργέτης ὅλης τῆς ἀνθρωπότητος.

Δὲν εἶναι ὅμως μόνον οἱ σύγχρονοί Του Ἑβραῖοι, ποὺ εὐηργετήθησαν ἀπὸ τὸν Κύριον. Τὸ εὐεργετικό Του χέρι ἁπλώθηκε ἐπάνω ἀπὸ ὅλη τὴν ἀνθρωπότητα.

Οἱ ἀσθενεῖς Ἑβραῖοι, ποὺ ἐθεράπευσε, εἶναι ἐλάχιστοι ἐμπρὸς στὸ ἀμέτρητο πλῆθος τῶν ἀνθρώπων, ποὺ ἀνὰ τοὺς αἰῶνας εὗρῆκαν θεραπεία ἀπὸ τὴ θεία Του διδασκαλία. Ὁλόκληρος ἡ ἀνθρωπότης ἦταν βαρειὰ ἄρρωστη ψυχικὰ καὶ ψυχορραγοῦσε στὸ κρεββάτι τοῦ πνευματικοῦ θανάτου, ὅταν ηὐδόκησε νὰ ἐνανθρωπήσῃ ὁ Κύριος. Ἀρκεῖ νὰ ρίξῃ κανεὶς ἕνα βλέμμα στὴν προχριστιανικὴ κοινωνία, γιὰ νὰ διαπιστώσῃ τὴν ἔκτασι τῆς καταπτώσεως τοῦ ἀνθρώπου ἀπὸ ἠθικῆς καὶ ἀνθρωπιστικῆς ἀπόψεως. Ἡ δροσιὰ τῆς θείας Του διδασκαλίας ἔδωσε ζωὴ στὸν ἑτοιμοθάνατο. Ἡ θεία Του πνοὴ τὸν ἔφερε στὶς αἰσθήσεις του. Τώρα πιὰ εἶχε τὴ δύναμι νὰ σηκωθῇ ἀπὸ τὸ κρεββάτι τοῦ θανάτου τελείως θεραπευμένος καὶ στηριζόμενος στὸ στοργικὸ χέρι τοῦ Χριστοῦ νὰ ἀκολουθήσῃ τὸ δρόμο τῆς σωτηρίας. «Ὁ Θεὸς πλούσιος ὢν ἐν ἐλέει», ὅπως λέγει ὁ Ἀπόστολος τῶν Ἐθνῶν, «διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ» (Ἐφεσ. β΄, 4-5).

Οἱ ἀπηλπισμένοι καὶ ἀπογοητευμένοι καὶ ψυχικὰ ταραγμένοι Ἑβραῖοι, στοὺς ὁποίους ὁ Χριστὸς ἔδωσε θάρρος καὶ γαλήνη ψυχική, εἶναι ἐλάχιστοι ἐμπρὸς σ' ἐκείνους, μέσα στὴν ψυχὴ τῶν ὁποίων ἡ θεία μορφή Του καὶ ἡ οὐράνια διδασκαλία Του ἐστάλαξε τὴ δροσιὰ τῆς παρηγορίας καὶ τῆς ψυχικῆς ἠρεμίας στὴν διάρκεια τῶν εἴκοσι αἰώνων μετὰ τὴν ἐνανθρώπησί Του.

Πόση εἶναι ἡ μεταμορφωτικὴ αὐτὴ δύναμις τῆς διδασκαλίας τοῦ Χριστοῦ, τὸ δείχνουν ἄπειρα παραδείγματα ἀπὸ τὴν ἱστορία τοῦ Χριστιανισμοῦ, σὰν ἐκεῖνα τοῦ Ἀποστόλου Παύλου καὶ τοῦ Ἱεροῦ Αὐγουστίνου. Τὸ δείχνει ὅμως καὶ ἡ καθημερινὴ πεῖρα καὶ ζωή.

γ΄

Καθῆκον, ἀλλὰ καὶ συμφέρον τοῦ Χριστιανικοῦ κόσμου εἶναι νὰ ἑτοιμάσῃ μιὰ νέα βαϊοφόρο.

Ἂν λοιπὸν οἱ Ἑβραῖοι στὶς στιγμὲς τῆς αὐθορμησίας των ἀνεγνώρισαν τὶς εὐεργεσίες τοῦ Χριστοῦ πρὸς αὐτοὺς καὶ τοῦ ἑτοίμασαν μιὰ τέτοια θριαμβευτικὴ ὑποδοχή, τὸ ἴδιο καὶ κάτι περισσότερο πρέπει νὰ κάμῃ ὁλόκληρος ὁ χριστιανικὸς κόσμος καὶ κάθε χριστιανὸς χωριστά.

Ὅλοι οἱ χριστιανοὶ ἡνωμένοι θὰ πρέπῃ νὰ ὑψώσουν τὰ βαΐα τῶν φοινίκων καὶ νὰ ἑτοιμάσουν μιὰ νέα ὑποδοχὴ τοῦ πνεύματος τοῦ Χριστοῦ στὸν κόσμο· τοῦ πνεύματος αὐτοῦ, πού, ὅταν διαποτίσῃ τὴν καρδιὰ τῶν ἀνθρώπων, ἔχει τὴ δύναμι νὰ νικήσῃ κάθε δυσκολία, νὰ διευθετήσῃ κάθε πρόβλημα, νὰ ἀπομακρύνῃ τοὺς ἐφιάλτες ποὺ πιέζουν τὶς καρδιὲς τῶν λαῶν, νὰ σκορπίσῃ τὴν εἰρήνη, τὴ γαλήνη καὶ τὴν εὐτυχία στὸν κόσμο. Ἂν ἡ ἀνθρωπότης ἀντιμετώπισε μέχρι τώρα τόσες τραγωδίες, ἂν σήμερα τὴν κρατᾷ σὲ ἀγωνία ἡ ἀναμονὴ μιᾶς νέας θερμηνίας ἄνευ προηγουμένου, αὐτὸ ὀφείλεται στὸ ὅτι ἀπομακρύνθηκε ἀπὸ τὸν πλανήτη μας τὸ πνεῦμα τοῦ Χριστοῦ. Ἂν θέλωμε νὰ τεθῇ τέρμα στὸ δρᾶμα, ποὺ παίζεται ἐπάνω στὴ γῆ, θὰ πρέπῃ νὰ στραφοῦμε στὸ εἰρηνοποιὸ πνεῦμα τοῦ Χριστοῦ καὶ νὰ τοῦ ἑτοιμάσωμε μιὰ νέα πανηγυρικὴ ὑποδοχὴ στὶς καρδιές μας.

Τὸ ἴδιο πρέπει νὰ κάμῃ καὶ κάθε χριστιανὸς σὰν ἄτομο. Ὁ καθένας μας πρέπει νὰ ἀνοίξῃ τὴν καρδιά του καὶ νὰ ὑποδεχθῇ τὸν Κύριο καὶ τὸ πνεῦμα Του μέσα στὴν ψυχή του. Νὰ εἶναι ὅμως ἡ ὑποδοχὴ αὐτὴ ὄχι τυπικὴ καὶ φαρισαϊκή, ἀλλὰ θερμή, εἰλικρινής, ὁλοκληρωτική. Μόνον τότε ὁ ἄνθρωπος αἰσθάνεται τὴ ζωογόνο καὶ ἀναμορφωτικὴ δύναμι τοῦ πνεύματος τοῦ Χριστοῦ. Μόνον τότε ἀποκτᾷ εἰρήνη καὶ γαλήνη ψυχική. Μόνον τότε γεμίζει ἡ ψυχή του ἀπὸ θάρρος καὶ αἰσιοδοξία. Καὶ μόνον τότε ἡ ζωή του ἀποκτᾷ νόημα καὶ κυλᾷ εἰρηνικά, δημιουργικὰ καὶ εὐτυχισμένα.

δ΄

Ἡ ἑβδομὰς τῶν Παθῶν ἡ καταλληλοτέρα περίοδος γιὰ τὴν ὑποδοχὴ τοῦ Κυρίου.

Πάντοτε εἶναι καιρὸς νὰ πάρωμε τὴν ὡραία αὐτὴ ἀπόφασι. Ἰδιαιτέρως κατάλληλη ὅμως εἶναι ἡ περίοδος αὐτὴ τῆς ἑβδομάδος τῶν Παθῶν τοῦ Κυρίου, ποὺ μᾶς φέρνει τόσο κοντὰ στὸ πνεῦμα τῆς θυσίας τοῦ Σωτῆρος. Καθένας μας πρέπει νὰ ἑτοιμασθῇ νὰ ὑποδεχθῇ τὸν Κύριο καὶ τὸ πνεῦμα Του στὴν ψυχή του μὲ τὰ μυστήρια τῆς Μετανοίας καὶ τῆς Θείας Εὐχαριστίας. Δὲν ἀρκεῖ ὅμως νὰ ὑποδεχθοῦμε τὸν Χριστὸ τυπικὰ καὶ κατὰ συνήθειαν. Πρέπει νὰ Τὸν κρατήσωμε γιὰ πάντα μαζί μας. Πρέπει τὸ γεγονὸς αὐτὸ νὰ γίνῃ ἀφετηρία γιὰ μιὰ νέα ζωή, ποὺ θὰ τὴν φωτίζῃ καὶ θὰ τὴν κατευθύνῃ τὸ πνεῦμα τοῦ Χριστοῦ. Οἱ Ἑβραῖοι Τὸν ὑπεδέχθησαν σὰν σήμερα πανηγυρικὰ καὶ ὕστερα ἀπὸ λίγες ἡμέρες Τὸν ἐβασάνισαν καὶ Τὸν ἐθανάτωσαν ἐπάνω στὸν Σταυρό. Ἂς μὴ κάνωμε τὸ ἴδιο κι' ἐμεῖς. Ἂν θέλωμε νὰ αἰσθανθοῦμε τὴν εὐεργετικὴ δύναμι τοῦ πνεύματός Του στὴ ζωή μας καὶ νὰ μᾶς συνοδεύσῃ ἡ πνοή Του καὶ στὸν κόσμο αὐτὸ καὶ στὸν ἐπέκεινα, ἂς φροντίσωμε νὰ Τὸν κρατήσωμε γιὰ πάντα μαζί μας.

ΠΑΙΔΕΙΑ

3ον ΣΚΟΠΟΙ ΚΑΙ ΜΕΣΑ

Ὑπὸ ΦΙΛΙΠΠΟΥ Δ. ΕΜΜΑΝΟΥΗΛ

Μελετῶντας τὸ ἐκπαιδευτικό μας πρόβλημα σὲ ὅλες του τὶς ἐξαρτήσεις καὶ προσπαθῶντας νὰ διακρίνωμε τὶς προϋποθέσεις γιὰ μιὰ πραγματιστικὴ λύση τοῦ προβλήματος αὐτοῦ, διατυπώσαμε στὸ προηγούμενο σημείωμα τὴν ἄποψη ὅτι εἶναι καιρὸς νὰ χαράξωμε σταθερὰ καὶ νὰ θέσωμε σὲ ἐφαρμογὴ μιὰ ὁλοκληρωμένη, θετική, ὑπεύθυνη ἐκπαιδευτικὴ πολιτική.

Ἀλλὰ τί κυρίως ἐννοοῦμε μὲ τὸν ὅρο αὐτό;

α) Τὸ σαφῆ καθορισμὸ τῶν κυρίων καὶ τῶν μερικωτέρων μορφωτικῶν καὶ ἐπιμορφωτικῶν σκοπῶν τῆς ἐθνικοθρησκευτικῆς ὁμάδος μας, ὅπως ἡ ὁμάδα αὐτὴ ζῇ καὶ ἀναπτύσσεται δίπλα καὶ μαζὶ μὲ τὶς ἄλλες ὁμάδες, ποὺ συναπαρτίζουν τὴν ἀδιάσπαστη Ἀμερικανικὴ κοινωνία.

β) Τὴν εἰδικευμένη μελέτη, τὸν καθορισμό, τὴν ἐξασφάλιση καὶ τὴν ἐφαρμογὴ στὴν πράξη ὅλων ἐκείνων τῶν μέσων, τῶν μέτρων καὶ τῆς τεχνικῆς, ποὺ εἶναι συνταιριασμένα μὲ τὶς μορφωτικές μας ἐπιδιώξεις.

Ἂς προχωρήσωμε τώρα στὴν ἀνάλυση καὶ τὴ συγκεκριμένη διατύπωση τῶν ἐπιδιώξεών μας. Τί ζητοῦμε νὰ ἐπιτύχωμε μὲ τὶς ἐκπαιδευτικὲς καὶ πολιτιστικὲς προσπάθειες καὶ ἐπιδόσεις; Δεδομένων τῶν συνθηκῶν κάτω ἀπὸ τὶς ὁποῖες ἀνελίσσεται ἡ ζωὴ τῆς ὁμάδος μας, τί πρέπει νὰ φιλοδοξοῦμε καὶ τί εἶναι δυνατὸ νὰ ἐπιτύχωμε;

Στηριζόμενοι σὲ ὅσα ἤδη εἴπαμε στὰ πρηγούμενα σημειώματα, πρέπει καὶ μποροῦμε:

α) Νὰ διατηροῦμε καὶ νὰ δυναμώνωμε τοὺς συναισθηματικοὺς δεσμοὺς ὅλων γενικῶς τῶν μελῶν τῆς ὁμάδος μας, νέων καὶ ἡλικιωμένων, μὲ τὴν Ἐκκλησία σὰν τὴν κιβωτὸ τῆς ὀρθοδοξίας καὶ μὲ τὴν Ἑλλάδα σὰν μιὰ δοκιμασμένη πηγὴ πλουσίων καὶ ἰσχυρῶν ψυχοπλαστικῶν παρορμήσεων.

β) Νὰ καλλιεργοῦμε, ξεκινῶντας ἀπὸ τὴν εὐνοϊκώτατη αὐτὴ συναισθηματικὴ προπαιδεία, τὴν ἑλληνογνωσία σὲ ὅσο τὸ δυνατὸ πιὸ πολλὲς ἀπὸ τὶς μορφές της — θρησκεία, ἱστορία, παραδόσεις, γλῶσσα, πολιτισμὸς γενικώτερα, ἑλληνικὸ παρελθὸν καὶ παρόν.

γ) Νὰ παρέχωμε συστηματικὰ εὐκαιρίες σὲ ὀλίγους ἔστω νέους καὶ νέες, ὥστε νὰ προχωροῦν σὲ βαθύτερες καὶ συνθετώτερες γνωστικὲς κατακτήσεις, νὰ νοιώθουν καλύτερα τὸ περιεχόμενο τῆς Ἑλλάδος καὶ τῆς Ὀρθοδοξίας, νὰ ἐμπνέωνται, νὰ ἐνισχύουν τοὺς δεσμοὺς τῶν δύο λαῶν, νὰ ὑψώνωνται τέλος στὴ θέση τῶν φυσικῶν καὶ ἱκανῶν ἡγετῶν τῶν ἐπὶ μέρους ὁμάδων ποὺ συναπαρτίζουν τὴν εὐρύτερη Ἑλληνορθόδοξη ὁμάδα πολιτῶν Ἀμερικῆς.

Ὅπως ἐκτίθενται ἀνωτέρω ὁ γενικὸς καὶ οἱ μερικώτεροι μορφωτικοὶ σκοποί, παρουσιάζουν τρόπον τινὰ ἕνα κανονικὸ σχῆμα ὁμοκέντρων κύκλων ποὺ διαρκῶς στενεύουν καὶ βαθαίνουν ὅσο πλησιάζουν πρὸς τὸ κέντρο. Στὸν πρῶτο μεγάλο κύκλο τοποθετοῦμε τὶς ἐπιδιώξεις μας γιὰ ἕνα γερό, ὥριμο προσανατολισμὸ ὅλων τῶν μελῶν τῆς ὁμάδος μας πρὸς τὰ κύρια στοιχεῖα τῆς φυλετικῆς μας ὑποστάσεως. Στὸ δεύτερο στενώτερο κύκλο τοποθετοῦμε τὶς ἐπιδιώξεις μας γιὰ μιὰ βαθύτερη ἐπεξεργασία καὶ γνώση τῶν φυλετικῶν στοιχείων μὲ τὴ βοήθεια μιᾶς συστηματικῆς κάπως καὶ καλὰ διαρθρωμένης παιδείας. Στὸν τρίτο τέλος στενὸ κύκλο τοποθετοῦμε τὶς ἐπιδιώξεις μας γιὰ τὴ μόρφωση τῶν ὀλίγων, τῶν προχωρημένων διανοουμένων Ἑλληνορθοδόξων Ἀμερικανῶν, τῶν ἡγετῶν τῆς ὁμάδος μας καὶ τῶν δημιουργικῶν συνάμα πνευματικῶν ἐργατῶν τῆς χώρας αὐτῆς.

Εἶναι ἴσως περιττὸ νὰ ξανατονίσωμε ὅτι ἕνας τέτοιος σκοπὸς ποὺ ἁπλώνεται διαδοχικά, βαθμιαῖα, δυναμικὰ ἀπὸ τοὺς πρώτους συναισθηματικοὺς προσανατολισμοὺς πρὸς τὴ βαθύτερη γνώση τοῦ ἰδιαιτέρου κόσμου ποὺ ἐμπνέει τὴν ὁμάδα μας, ὄχι ἁπλῶς δὲν ἔρχεται σὲ ἀντίθεση μὲ τὶς βασικὲς ἀρχὲς τῆς Ἀμερικανικῆς παιδείας, ἀλλ' ἀντιθέτως ἔρχεται νὰ ἐνισχύσῃ καὶ νὰ συντελέσῃ ἀποφασιστικὰ στὴν πραγματοποίηση τῶν σκοπῶν αὐτῶν. Ἡ Ἀμερικανικὴ παιδεία, δὲν πρέπει νὰ τὸ ξεχνοῦμε, ζητεῖ νὰ μορφώσῃ πολίτες θρησκεύοντες, πολύγλωσσους, ἱκανοὺς νὰ ἀντλοῦν γνώσεις καὶ παρορμήματα ἀπὸ μεγάλους παλιοὺς καὶ συγχρόνους πολιτισμοὺς γιὰ νὰ νοιώθουν καλύτερα τὸ δικό τους τρόπο ζωῆς καὶ νὰ ζοῦν ἔτσι χαρούμενα, ὑπεύθυνα, δημιουργικά. Στὶς ἐπιδιώξεις αὐτές, προφανῶς, ἡ εἰδικὴ παιδεία τῆς ὁμάδος μας ἔρχεται σὰν ὁ πολύτιμος βοηθὸς καὶ συμπαραστάτης.

Ἂν λοιπὸν δεχθοῦμε σὰν ὀρθὲς καὶ δικαιωμένες ἀπὸ τὰ πράγματα τὶς μορφωτικές μας ἐπιδιώξεις κι' ἂν κατανοήσωμε τὸν ἀνελικτικό τους χαρακτῆρα, θὰ μπορέσωμε προφανῶς νὰ καθορίσωμε ἀσφαλέστερα τὰ κατάλληλα ἐκπαιδευτικὰ μέσα καὶ νὰ χαράξωμε σωστὰ ὅλους τοὺς δρόμους, κυρίους καὶ βοηθητικούς, ποὺ πρέπει νὰ ἀκολουθῇ ἡ ἐκπαιδευτική μας δραστηριότητα.

Ποιὰ τώρα εἶναι ἡ γενικὴ ἐξωτερικὴ διάρθρωση ποὺ πρέπει νὰ προσδώσωμε στὴν παιδεία μας;

α) Μποροῦμε καὶ πρέπει νὰ ὀργανώσωμε σὲ βάσεις γερὲς καὶ συγχρονισμένες τὴν ἐπιμόρφωση τῶν παλαιοτέρων ὁμογενῶν, μιὰ ποὺ ἡ παλαίμαχος αὐτὴ ὁμάδα παίζει καὶ θὰ παίζῃ τὸν πρῶτο ρόλο γιὰ τὴν ψυχικὴ διάπλαση, γιὰ τοὺς πρώτους ψυχικοὺς προσανατολισμοὺς τῶν παιδιῶν, ποὺ

(Συνέχεια εἰς τὴν 9ην σελίδα)

ΓΛΩΣΣΑ, ΠΑΡΑΔΟΣΙΣ ΚΑΙ ΝΕΟΛΑΙΑ

Ὑπὸ Ἀρχιμ. Δρος ΝΙΚΩΝΟΣ ΠΑΤΡΙΝΑΚΟΥ
Διευθυντοῦ τῆς Θεολογικῆς Σχολῆς
Μπρουκλάϊν, Μασσ.

Μία ἄποψις τοῦ προβλήματος τῆς ἐπιβιώσεως τῆς Ἑλληνικῆς γλώσσης καὶ Παραδόσεως ἡ ὁποία δὲν συνεζητήθη καθόλου διαρκούσης τῆς Ἑβδομάδος Γραμμάτων καὶ Τύπου, εἶναι ἡ ἐπιστημονικὴ πλευρὰ τῆς μεγάλης αὐτῆς προσπαθείας. Δὲν νομίζω ὅτι θὰ ἦτο ἄτοπος βραχεῖα συζήτησις ἐπὶ τῆς πλευρᾶς αὐτῆς ὡς κατακλεὶς τοῦ ἑορτασμοῦ.

Μοὶ ἔκαμε ἐξαιρετικὴν ἐντύπωσιν τὸ γεγονός, ὅτι ἡ μεγάλη πλειονότης ἐκείνων ποὺ ὡμίλησαν ἢ ἔγραψαν διαρκούσης τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων ἔθιξαν ἀποκλειστικῶς δύο σημεῖα:

(α) Ὅτι ἡ Ἑλληνικὴ γλῶσσα ἀντιπροσωπεύει καὶ φέρει μεθ' ἑαυτῆς τὸν μεγαλύτερον καὶ ὑψηλότερον πολιτισμὸν τῆς ἱστορίας, τὸν Ἀρχαῖον Ἑλληνικόν. Ὅτι διὰ τῆς Ἑλληνικῆς γλώσσης ἀπεκρυσταλλώθη καὶ ἐξεφράσθη ὁ παρὼν πολιτισμός, ὁ Ἑλληνοχριστιανικός.

(β) Ὅτι τὰ Ἑλληνικῆς καταγωγῆς μέλη τῆς Ἀμερικανικῆς κοινωνίας ἔχουν τὸ προνόμιον νὰ εἶναι μέτοχοι τῆς κληρονομίας αὐτῆς καὶ λόγῳ τῆς καταγωγῆς των καὶ λόγῳ τοῦ ὅτι τὸ γλωσσικόν των μέσον ἐξακολουθεῖ νὰ εἶναι ἡ Ἑλληνικὴ γλῶσσα. Ἑπομένως θὰ εἶναι μεγάλη ἀπώλεια ἐὰν ἡ γλῶσσα αὐτὴ δὲν διαιωνισθῇ μέσῳ τῆς ἐν Ἀμερικῇ Ἑλληνοαμερικανικῆς γενεᾶς.

Ἀλλὰ τὸ κυριώτερον σημεῖον τῆς μεγάλης αὐτῆς προσπαθείας ἔμεινε ἀναπάντητον. Ὁ Σεβ. Ἀρχιεπίσκοπος, εἶμαι βέβαιος, συνέλαβε τὴν ἰδέαν τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων ὄχι τόσον ἐπὶ τῆς ἑορταστικῆς βάσεως ὅσον ἐπὶ τῆς ρεαλιστικῆς. Καὶ ἡ ρεαλιστικὴ ἄποψις τῆς προσπαθείας εἶναι ἀναντιρρήτως ἡ ἑξῆς:

Ἐπιβίωσις τῆς Ἑλληνικῆς γλώσσης καὶ Παραδόσεως χωρὶς σύνδεσμον μὲ τὴν ζωὴν τῆς νέας γενεᾶς εἶναι ἔννοια κενὴ οἱουδήποτε νοήματος. Ὁ σκοπὸς δὲν εἶναι τόσον νὰ πείσωμεν τοὺς ἐξ Ἑλλάδος γονεῖς περὶ τῆς διαιωνίσεως τῆς γλώσσης μας ἐν Ἀμερικῇ, ἀλλὰ τοὺς ἐνταῦθα γεννηθέντας γονεῖς καὶ τὴν νεολαίαν. Ἑπομένως τὸ κέντρον τῆς προσπαθείας μας θὰ πρέπῃ νὰ στρέφεται περὶ τὴν νέαν γενεὰν πολὺ περισσότερον ἀφ' ὅσον στρέφεται περὶ τοὺς ἐξ Ἑλλάδος Ἕλληνας. Καὶ ἐδῶ ἀκριβῶς εὑρίσκεται τὸ δυσκολώτερον σημεῖον τῆς προσπαθείας μας. Διότι ὁ ἐνθουσιασμὸς ποὺ θὰ κινητοποιήσῃ τοὺς ἐξ Ἑλλάδος γονεῖς εἰς εἰλικρινῆ προσπάθειαν ἀφίνει ἐντελῶς ἀσυγκινήτους τοὺς ἐνταῦθα γεννηθέντας γονεῖς καὶ τὴν νεολαίαν.

Ἡ νέα γενεὰ βλέπει τὸ πρόβλημα τῆς ἐπιβιώσεως τῆς γλώσσης καὶ παραδόσεως ἀπὸ τὴν πλευρὰν τῆς χρησιμότητος, δηλαδὴ κρίνει τὸ ὅλον ζήτημα ἀπὸ τὸν σύνδεσμον ποὺ μιὰ τέτοια προσπάθεια ἔχει μὲ τὴν ζωήν της. Ἡ αἰσθητικὴ ἄποψις τοῦ ζητήματος ἠμπορεῖ νὰ ἐκτιμηθῇ ἀπὸ τὴν νεολαίαν καὶ μέσῳ τῆς Ἀγγλικῆς γλώσσης. Ἡ νέα γενεὰ θὰ ἀντιληφθῇ τὴν ἀνάγκην διαιωνίσεως τῶν πατρίων μόνον ὡς ἀνάγκην ζωῆς.

Εἰς τὸ σημεῖον αὐτὸ ἔχομεν προοδεύσει πολὺ ὀλίγον. Δὲν ἠμπορέσαμεν ἀκόμη νὰ δείξωμεν εἰς τὴν νέαν γενεάν, ὅτι ἡ Ἑλληνικὴ γλῶσσα εἶναι τόσον σπουδαία διὰ τὴν ζωήν της ὅσον καὶ ἡ Ἀγγλική. Καὶ τοῦτο κατὰ τὴν στιγμὴν κατὰ τὴν ὁποίαν ἔχομεν ὅλα τὰ ὅπλα νὰ τὸ ἀποδείξωμεν. Διότι ἐνῷ τὸ σημεῖον τῆς χρησιμότητος τῆς Ἑλληνικῆς παρουσιάζεται ὡς τὸ πλέον ἀδύνατον σημεῖον τῆς προσπαθείας μας, εἰς τὴν πραγματικότητα εἶναι τὸ πλέον ἰσχυρόν.

Δυστυχῶς πολὺ ὀλίγοι ἔχομεν ἀποδειχθῇ ἱκανοὶ νὰ ἐξυψωθῶμεν τῶν λέξεων «πάτρια καὶ ἰδεώδη τῆς φυλῆς μας» καὶ νὰ ἀντικρύσωμεν τὴν οὐσίαν τοῦ ζητήματος. Οἱ δὲ κενώτεροι ἐξ ἡμῶν, οἱ ὁποῖοι εἴμεθα κυρίως καὶ οἱ τὰ μεγάλα λόγια λέγοντες, προσπαθοῦμεν νὰ καλύψωμεν τὴν ἔλλειψιν σαφοῦς καὶ ἐπιστημονικῆς ἀντιλήψεως τοῦ ζητήματος ἐπιρρίπτοντες εὐθύνας εἰς παράγοντας ἀνυπάρκτους, ὡς εἰς ἄνδρας ἐπιθυμοῦντας δῆθεν τὴν κατάργησιν τῆς Ἑλληνικῆς καὶ ἄλλας ἀνοησίας.

Τὸ σημεῖον ἐπὶ τοῦ ὁποίου ἐπιθυμῶ νὰ ἐπιστήσω τὴν προσοχὴν ὅλων ἐκείνων οἱ ὁποῖοι ἐργάζονται διὰ τὴν προσπάθειαν αὐτὴν εἶναι ἀκριβῶς ἐκεῖνο ἐπὶ τοῦ ὁποίου νομίζουν ὅτι ὁ ἀγών των ἔχει χαθῇ. Τὸν σύνδεσμον, δηλαδή, τῆς Ἑλληνικῆς γλώσσης καὶ παραδόσεως μετὰ τῆς ζωῆς τῆς νεολαίας.

Πολλοὶ πιστεύουν, ὅτι ἐπειδὴ ἕνα παιδὶ γεννᾶται εἰς τὴν Ἀμερικὴν καὶ μορφώνεται ἐνταῦθα εἶναι Ἀμερικανὸς καὶ οὐχὶ Ἕλλην. Ἡ γνώμη μου εἶναι ἀντίθετος τῆς θέσεως αὐτῆς, διότι βιολογικῶς θὰ χρειασθοῦν ἓξ τοὐλάχιστον γενεαὶ προτοῦ ἐπέλθῃ ἡ ἀλλαγὴ αὐτὴ καὶ τοῦτο μόνον ἐφ' ὅσον αἱ ἓξ αὐταὶ γενεαὶ θὰ ζήσουν ἀποκλειστικῶς εἰς τὸ Ἀμερικανικὸν περιβάλλον. Ὁ νόμος τῆς κληρονομικότητος εἶναι πολὺ πιὸ ἰσχυρὸς ἀπὸ τὸν νόμον τοῦ περιβάλλοντος. Καὶ εἰς περιπτώσεις ἀκόμη ὅπου οἱ γονεῖς εἶναι ἐντελῶς ἄμοιροι τοῦ Ἑλληνικοῦ περιβάλλοντος καὶ ἐκεῖ τὰ παιδιὰ εἶναι τέλειοι Ἕλληνες ἀπὸ βιολογικῆς πλευρᾶς. Ὁ λόγος εἶναι ὅτι διὰ τῆς κληρονομικότητος τὰ παιδιὰ δὲν κληρονομοῦν μόνον τὰ χαρακτηριστικὰ τῶν γονέων, ἀλλὰ καὶ τὰ χαρακτηριστικὰ τῆς φυλῆς.

Τοῦτο εἶναι τὸ σημεῖον τὸ ὁποῖον δὲν ἔχομεν καθόλου προσέξει. Ἡ φυλετικὴ αὐτὴ συνείδησις, ἡ ὁποία μεταδίδεται διὰ τῶν γονέων, εἶναι ἡ συνδετικὴ γραμμὴ τῆς φυλῆς, ἡ ὁποία καὶ κάμνει τὴν φυλὴν νὰ εἶναι ὅ,τι εἶναι. Οὐδεὶς γονεὺς εἶναι εἰς θέσιν νὰ στερήσῃ τὸ παιδί του τῆς φυλετι-

κῆς αὐτῆς συνειδήσεως, τὴν ὁποίαν ὁ γονεὺς ἔχει πάρει ἀκουσίως ἀπὸ τοὺς γονεῖς του καὶ τὴν μεταδίδει, ἐπίσης ἀκουσίως, εἰς τὸ παιδί του. Ἐπομένως τὸ νὰ ὁμιλοῦμεν περὶ τῶν παιδιῶν μας ὡς περὶ Ἀμερικανῶν εἶναι ἐντελῶς ἔξω τῆς πραγματικότητος καὶ ὅταν ἀκόμη αὐτὰ δὲν γνωρίζουν τὴν Ἑλληνικήν. Τοῦτο καταφαίνεται θαυμασίως ἀπὸ τὰς συνεδριάσεις ποὺ ἔχουν οἱ διάφοροι σύλλογοι νεολαίας. Ἐκεῖ βλέπει κανείς, ὅτι, παρὰ τὸ γεγονὸς ὅτι δὲν ὁμιλεῖται ἡ Ἑλληνική, ἡ συμπεριφορὰ τῶν παιδιῶν εἶναι ἀκριβῶς ἡ ἰδία ὅπως καὶ τῶν γονέων των. Ἕνα ἀπὸ τὰ κυριώτερα χαρακτηριστικὰ τῆς Ἑλληνικῆς φυλῆς περὶ τὸ ὁποῖον στρέφεται ἡ ζωὴ τοῦ Ἕλληνος, δηλαδὴ ἡ ΠΡΑΞΙΣ καὶ οὐχὶ ἡ ΣΥΜΠΡΑΞΙΣ, εἶναι καταφανέστατον καὶ μεταξὺ τῆς νεολαίας μας ὡς τὸ χαρακτηριστικὸν τῆς ὁμαδικῆς των συμπεριφορᾶς.

Ἡ φυλετικὴ συνείδησις τὴν ὁποίαν φέρει ἡ νεολαία μας δὲν εἶναι κάτι τὸ ὁποῖον ἠμπορεῖ νὰ κρατήσῃ ἢ ἀπορρίψῃ κατὰ βούλησιν, ἀλλὰ ἕνα στοιχεῖο ζωῆς ἐπὶ τοῦ ὁποίου δέον νὰ οἰκοδομηθῇ ἡ περαιτέρω ἐξέλιξίς της. Γνωρίζομεν ἀπὸ τὴν βιολογίαν, ὅτι κανεὶς ὀργανισμὸς δὲν εἶναι δυνατὸν νὰ ἀναπτυχθῇ καὶ ζήσῃ ἐπιτυχῶς ἂν δὲν πραγματοποιήσῃ ἐντὸς αὐτοῦ κατὰ πρώτιστον λόγον τὰς προϋποθέσεις τῆς κληρονομικότητός του. Ἐπομένως εὐτυχὴς ἀνάπτυξις τῆς νεολαίας δὲν δύναται νὰ ἐννοηθῇ ἔξω τῶν παραγόντων τῆς φυλετικῆς συνειδήσεως τὴν ὁποίαν αὕτη φέρει. Μόνον ἐπὶ τῇ βάσει τῶν παραγόντων αὐτῶν ἡ νεολαία θὰ δυνηθῇ νὰ ἀφομοιώσῃ ἀνωδύνως τὰ στοιχεῖα τοῦ περιβάλλοντος τῆς χώρας ταύτης καὶ νὰ ἀναπτύξῃ εἰς ἁρμονικὸν σύνδεσμον μετ' αὐτοῦ τὰ στοιχεῖα τῆς φυλετικῆς της συνειδήσεως.

Ἐὰν ἐγνώριζον, ἐπομένως, καὶ γονεῖς καὶ παιδιὰ πόσον ἡ ζωή μας καὶ ἡ ἐξέλιξίς μας εἶναι προδιατεθιμένα ἀπὸ παράγοντας ἀνωτέρους τῆς θελήσεώς μας δὲν θὰ ὠμίλουν τόσον ἐλαφρῶς περὶ ἀφομοιώσεως τῆς Ἑλληνικῆς φυλῆς. Διότι ἐὰν ἡ ἀφομοίωσις αὐτὴ εἶναι φαινομενικὴ δὲν εἶναι ὅμως πραγματική. Ἄγνοιαι τῆς πραγματικότητος γίνεται εἰς βάρος τῆς ζωῆς τῶν ἐδῶ γεννηθέντων, οἱ ὁποῖοι παλαίοντες μεταξὺ φυλετικῆς συνειδήσεως καὶ ἀντιξόου περιβάλλοντος δυστυχοῦν πολλάκις εἰς τὴν ζωήν, ἐξ αἰτίας κυρίως ἡμῶν τῶν ἐπαϊόντων, οἱ ὁποῖοι μέχρι πρὸ ὀλίγου δὲν ἐνδιεφέρθημεν διὰ τὴν τύχην των.

Ἡ ἄνθησις τῆς φυλετικῆς αὐτῆς συνειδήσεως ἐντὸς τῆς προσωπικότητος τῆς νεολαίας εἶναι σοβαρὰ καὶ λίαν ἐπικίνδυνος λειτουργία. Κατὰ τὴν γέννησιν ἡ φυλετικὴ αὐτὴ συνείδησις εὑρίσκεται ἐν στατικῇ καταστάσει. Ἄγνοια τῆς συνειδήσεως αὐτῆς διαρκούσης τῆς ἐξελίξεως τοῦ νέου μεταβάλλει αὐτὴν εἰς καταστρεπτικὴν δύναμιν, ἡ ὁποία κρατεῖ τὴν προσωπικότητά του ἀμφίρροπον καὶ ἀνερμάτιστον εἰς τὸν δρόμον τῆς ἐξελίξεως.

Ἐπομένως ἡ φυλετικὴ συνείδησις πρέπει νὰ ἀναπτυχθῇ θετικῶς ἀπὸ τὰ πρῶτα ἔτη τῆς ἡλικίας καὶ νὰ ἐξακολουθήσῃ μέχρις ὅτου διαμορφωθῇ τελικῶς ἡ προσωπικότης τοῦ νέου. Περιεχόμενον τῆς φυλετικῆς αὐτῆς συνειδήσεως εἶναι ὁ χαρακτὴρ τῆς φυλῆς, ὁ ὁποῖος καὶ ἐκφράζεται διὰ τοῦ πολιτισμοῦ τοῦ ἔθνους καὶ τῆς ἱστορίας του. Οἰκείωσις τοῦ χαρακτῆρος τῆς φυλῆς δύναται νὰ γίνῃ διὰ δύο μέσων. Διὰ τῆς γλώσσης τῆς φυλῆς καὶ τῆς παραδόσεώς της, μεταδιδομένης διὰ τοῦ γραπτοῦ καὶ προφορικοῦ λόγου, δύναται ὁ νέος νὰ πραγματοποιήσῃ ἐντὸς τῆς προσωπικότητός του τὴν ἄνθησιν τῆς φυλετικῆς του συνειδήσεως.

Ἡ γλῶσσα εἶναι τὸ σοβαρώτερον μέσον, διότι οἱ φορεῖς τῆς παραδόσεως εἶναι οἱ γονεῖς, οἱ ὁποῖοι ὡμίλουν τὴν γλῶσσαν καὶ παρέλαβον τὴν συνείδησιν αὐτὴν μόνον εἰς τὴν Ἑλληνικήν. Εἶναι γνωστὸν δέ, πῶς ἡ διάρθρωσις τοῦ γλωσσικοῦ μέσου μιᾶς φυλῆς ἀντιπροσωπεύει περισσότερον ἀπὸ κάθε ἄλλο τὴν ψυχοσύνθεσιν καὶ τὸν τρόπον τοῦ δρᾶν τῆς ὁμάδος ἡ ὁποία τὴν μεταχειρίζεται ὡς μέσον ἐπικοινωνίας. Δὲν συμφωνῶ, ἐπομένως, μὲ τοὺς νομίζοντας, ὅτι οἰκείωσις τῆς φυλετικῆς συνειδήσεως δύναται νὰ γίνῃ μέσῳ ξένου γλωσσικοῦ μέσου, δηλαδὴ μέσῳ τῆς Ἀγγλικῆς γλώσσης.

Μόνον ὑπ' αὐτὴν τὴν προοπτικὴν ἡ ἐπιβίωσις τῆς γλώσσης καὶ παραδόσεώς μας γίνονται ἀνάγκη ζωῆς καὶ ἐξελίξεως διὰ τὴν νεολαίαν μας. Καὶ ἡ προοπτικὴ αὐτὴ δὲν ἀποτελεῖ ἑρμηνείαν τοῦ συνδέσμου τῆς νεολαίας μετὰ τῆς φυλῆς, ἀλλὰ εἶναι πιστοποίησις γεγονότων δρώντων καθημερινῶς ἐν τῇ ἀναπτύξει τῆς προσωπικότητος τῶν νέων.

Αὐτὰ πρὸς τὸ παρὸν ὡς ἁπλῆ νύξις μιᾶς καταστάσεως ἡ ὁποία ἔχει ἀγνοηθῇ μέχρι σήμερον, παρὰ τὸ γεγονὸς ὅτι ἀφορᾷ τὴν εὐτυχίαν χιλιάδων Ἑλληνοαμερικανῶν. Ἐλπίζομεν, ἄλλων καθηκόντων ἐπιτρεπόντων, νὰ ἐπιστρέψωμεν μὲ μίαν μονογραφίαν εἰδικῶς γεγραμμένην διὰ τοὺς ἀμεσώτερον ἐνδιαφερομένους διὰ τὴν προσπάθειαν αὐτήν.

ΠΑΙΔΕΙΑ

(Συνέχεια ἐκ τῆς 7ης σελίδος)

φυσικὰ θὰ παραμένῃ τὸ κύριο ἀντικείμενο καὶ μέλημα τῆς παιδείας μας.

β) Παραλλήλως πρέπει καὶ μποροῦμε νὰ ὀργανώσωμε τὴν εἰδικὴ συστηματικὴ ἐκπαίδευση τῆς νεολαίας, ἐπιλύοντας μεθοδικά, μελετημένα ὅλα τὰ μερικώτερα προβλήματα. Τύποι καὶ βαθμίδες σχολείων, διδακτήρια, καταρτισμὸς διδασκάλων, ἐποπτικὰ μέσα, βιβλία, προγράμματα σχολικῶν καὶ ἐξωσχολικῶν ἐνασχολήσεων, οἰκονομικὰ μέσα, ὅλα αὐτὰ εἶναι ὄντως θέματα, ποὺ καὶ πρέπει καὶ μπορεῖ νὰ βρίσκουν πάντα τὴν ὀρθή των λύση καὶ νὰ ἀνταποκρίνωνται ὀργανικὰ καὶ προδήλως στοὺς τεθέντας σκοπούς.

Στὸ ἑπόμενο σημείωμα θὰ προσπαθήσω νὰ εἰδικεύσω ἀκόμη πιὸ πολὺ τὶς παρατηρήσεις μου γύρω ἀπὸ τὸ θέμα τῆς ὀργανώσεως τῆς παιδείας, καθὼς καὶ γύρω ἀπὸ τὸ ρόλο ποὺ καλεῖται ἡ Κοινότητα νὰ παίξῃ γιὰ τὴν προαγωγὴ τῆς μεγάλης μας ὑποθέσεως.

The Curriculum of Greek Education

By Rev. JOSEPH G. VASILIOU
St. Paul, Minnesota

Introduction

Plato, in his dialogue *Protagoras*, gives us an insight into the type of education the ancient Athenians developed to train their citizens. One of the elements of that education was the study of the works of great men of the past. This meant the study of their spiritual and social heritage and all the values contained in these works. The Jewish people, who were the most successful in the preservation of their heritage, also placed great emphasis in the study of the past. They studied and learned of the achievement of the heroes and prophets of their race.

We Greek Orthodox people in America are faced with an issue today — that of preserving and transmitting certain values of our social and spiritual heritage to the new generation. These values are not contradictory to our American way of life, but rather hospitable and supplementary in the American culture. Some of them are the lofty concept of the married state, the close ties and unity of family life and relationships springing from it, the many charming and gracious customs of social life, the Greek language, and our Holy Orthodox faith. The educational leaders, church leaders, and heads of many of our organizations are properly devoting a great deal of time and energy in meeting this issue, and without any question they are to be commended and complimented for their efforts. They tell us that every possible step should be taken to teach and preserve the Greek language. This emphasis on the language alone appears to be focusing attention upon one aspect of a many-sided problem. It seems to argue that if the children are taught to understand and speak the Greek language they will also come into possession of an appreciation of the other values inherent in Greek life, *ipso facto*. Their contention may prove true in isolated cases, but it seems hardly possible to be true in a general way. We hear it said that the Orthodox Church will not survive without the Greek language. Could it not be said just as credibly that without the church there will be no Greek language? I know many Greeks who speak Greek fluently who at the same time never come to the Orthodox Church or have any dealings with our group. What are we trying to do anyway? I think we must look at the problem of educating our children and young people with a broader point of view, striving to be as realistic and practical as possible. We need to expand our present program to include much more than the study of the language.

Present methods and efforts in this direction

In order to be able to better judge the suggestions I want to make, we need to survey briefly what has been done and is now being done in this field. For many years the afternoon Greek School has been the only direct agency for the promotion of the Greek language among our people. In recent years the number of such schools has increased, the teaching materials are better, and teachers are better qualified to teach. But this school by virtue of its character can have only a partial success. The children come to school after the American school is out, and when they are already tired and unfit for further instruction. No amount of patience and persuasion could overcome that difficulty. Moreover, the time is short. In one hour and a half or two hours you cannot do very much even in the simple rudiments of the language.

But in addition to these limitations we need to consider seriously the psychological grounds of good and successful teachings and learnings.

Psychological Methods

I think we will be able to accomplish more in the education of children if we understand and recognize the psychology of children and adolescence. We need to understand that the child lives in a world of his own, and one of his many concerns is his recognition and acceptance as an equal among his peers — the children of the public school he attends and his neighborhood acquaintances. The child in his environment does not want to be different or even be thought to be different. Very often the child of an immigrant when he comes into a new school group or neighborhood is labeled immediately by the group as Greek, Jew, Italian, or Indian. This sort of thing does something to the chlid, and he will do everything in his power to overcome what seems to him a real inequality with his group. You take this child now and try to teach him language of culture of life which to him seems to be a barrier to his daily activity in his school "gang," and what do you have? A strong inward antagonism or a solemn apathy. He may learn, but you can be sure he will forget as soon as he is out of sight. Many of our children and young people have this conflict in their hearts, this sense of inferiority. There are reasons for it which I need not go into now. In my role as a teacher and a priest I take every opportunity to remove this negative feeling from the minds of our young people. To teach an appreciation of the language, the language itself, and other aspects of our Old World life; we have first to create a liking for it, and we cannot do that unless we successfully remove the negative feelings so many of them have regarding their background.

Another method, frequently employed, is wrong psychologically — the method of compulsion. Often you find a parent who tells his child

dictatorially to study Greek or else! Learn it and no questions asked! Of course, the child learns, but when he is eighteen years old what does he do? He answers his own father in English. There is also the appeal of sentiment — to study Greek for his parents' sake. He may do it, but with certain mental reservations perhaps. There is the appeal also to another sentiment — the Greek language was and still is the great vehicle of communication of a great civilization, of ethics, science, philosophy, wonderful literature and art, and the language of the Apostles and the New Testament. I think such an appeal made by people who never studied the life of the classic Greeks and whose only knowledge of it is from hearsay, is greatly misplaced. And it is misplaced even when it is made by well qualified persons to children who do not know anything about it and even to young men and young women with college education. Of course we need to teach these things to our young generation, but they must be able to understand and we must give them reasons for the appreciation of such a culture.

There is also another serious aspect of our method of teaching — the problem of relating the Greek language as the child learns it to the actual life of the child. The learning of the language should take place under such conditions as will enable him to continue the use of it even after he leaves the classroom. He must have learning experiences which will enable him *to think in Greek*. We operate a Greek language school in our community and I teach in it. One day I asked one of my pupils, a boy in the first year of high school, to write in Greek in class everything he did the day before. His parents are Greek, they use the Greek language in their home, and the boy understands it well, reads well, and writes good Greek. He did the assignment, read it to the class, and we noted the mistakes and made the corrections. Then I asked him to tell the same thing — the narrative of his doings of the day before — in Greek to the class, and he could not do it. He knew it, wrote it down in Greek when he took the time to think and translate in his mind from the English, and he could tell it in English, but not in Greek. He could not do it simply because his learning of Greek was not related to his routine of life outside of the school. This being true, he could not think in Greek to speak or converse in it. It would be interesting for someone to make a survey of some of the larger afternoon, or in one of the parochial schools, to find out how many of the children attending such schools continue the use of the Greek language with each other on the bus going home and then later in their homes.

These observations are made, not to be critical of the work done already in so many communities and by faithful leaders of the communities and faithful teachers; they are made only to enforce the suggestions for the establishment of larger and more adequate experiences in the education of our children. We should create educational experiences in which the feelings — ψυχικὰ αἰσθήματα — of life are nurtured in the hearts of our children.

March 25th, Greek Independence Day

Below is published the spirited appeal of the Greek Assembly at Messinia, addressed to the people of the United States on May 25th, 1821, under the signature of the Commander-in-Chief Petros Mavromichalis:

To the Citizens of the United States:

Having formed the resolution to live or die for freedom, we are drawn toward you by a just sympathy since it is in your Land that Liberty has fixed her abode, and by you that she is prized as by our fathers. Hence, honoring her name, we invoke yours at the same time, trusting that in imitating you, we shall imitate our ancestors and be thought worthy of them if we succeed in resembling you.

Though separated from you by mighty oceans, your character brings you near us. We esteem you nearer than the nations on our frontiers; and we possess in you friends, fellow-citizens, and brethren, because you are just, humane and generous; — just because free, generous and liberal because Christians. Your liberty is not propped on the slavery of other nations, nor your prosperity on their sufferings. But, on the contrary, free and prosperous yourselves, you are desirous that all men should share the same blessings; that all should enjoy those rights to which all are by nature equally entitled. It is you who first proclaimed these rights; it is you who have been the first again to recognize them in rendering the rank of men to the Africans degraded to the level of brutes. It is by your example that Europe has abolished the shameful and cruel trade in human flesh, from you that she received lessons of justice and learned to denounce her absurd and sanguinary customs. This glory, Americans, is yours alone, and raises you above all nations which have gained a name for liberty and law.

It is for you, citizens of America, to crown this glory, in aiding us to purge Greece from the barbarians, who for four hundred years have polluted her soil. It is surely worthy of you to repay the obligations of the civilized nations, and to banish ignorance from the country of the culpable indifference or rather the long ingratitude of the Europeans. No; the fellow-citizens of Penn, of Washington and of Franklin will not refuse their aid to descendants of Phocion and Thracybulous, or Aratus and confidence in sending your children to their schools. You know with what pleasure they were welcomed and the steady kindness and attention which they received. If such has been their

conduct when enslaved, what friendship and zeal will they not manifest to you, when through your aid, they shall have broken their chains? Greece will then furnish you advantages which you can in vain seek from the ignorant and cruel tyrants; and the bonds of gratitude and fraternity will forever unite the Greeks and the Americans. Our interests are of a nature more to cement an alliance founded on freedom and virtue.

At Calamata, May 25th, 1821.

The Messinian Senate of Calamata
PETROS MAVROMICHALIS
Commander-in-Chief

The above appeal was sent to the renowned Adamantios Koraes at Paris, who transmitted it to the famous American sympathizer with the Greek cause, Professor Edward Everette, who in turn released it to the press of the United States. The immense Philhellenic sentiment on the part of the American people would naturally arouse similar attention on the part of the government of the United States; the question had, therefore, become of such important interest that at the end of 1822 President James Monroe made this famous declaration:

The mention of Greece fills the mind with the most exalted sentiments, and arouses in our bosoms the best feelings of which our nature is susceptible. Superior Skill and refinement in the arts, heroic gallantry in action, disinterested patriotism, enthusiastic zeal and devotion in favor of public liberty, are associated with our recollections of ancient Greece. That such a country should have been overwhelmed, and so long hidden, as it were, from the world, under a gloomy despotism, has been a cause of unceasing and deep regret to generous minds of ages past. It was natural, therefore, that the reappearance of these people in their original character, contending in favor of their liberties, should produce the great excitement and sympathy in their favor, which have been signally displayed throughout the United States. A strong hope is entertained that these people will recover their independence, and resume their equal station among the nations of the earth.

Ο ΘΡΥΛΙΚΟΣ ΠΑΠΑ-ΜΠΟΥΓΑΤΣΑΣ

ΤΟ ΡΑΣΟ ΣΤΟΝ ΑΓΩΝΑ ΤΟΥ 1821

Ὑπὸ Ἀρχι. Α. ΜΑΥΡΟΜΑΡΑ
Halifax, N. S.

Ἀξίζει καὶ θὰ ἔπρεπε νὰ ἔχῃ στηθῇ ἕνα περίλαμπρο Μαυσωλεῖο στοὺς ἱερεῖς τῶν ἀπελευθερωτικῶν ἀγώνων. Μιὰ Ἐκκλησιά, ποὺ μπορεῖ νὰ ἐκφράσῃ τὸ μέγεθος της Πιστεως καὶ τὸ ὕψος τῆς θυσίας, τὴν μεγαλοπρέπεια τοῦ ἡρωϊσμοῦ καὶ τὴν ἔκτασι τῆς ἀγάπης των πρὸς τὸν Θεὸν καὶ τὴν Πατρίδα των. Ὅλοι ἐκεῖνοι οἱ ἱερωμένοι, ποὺ πέρασαν μέσα ἀπὸ τις φωτιὲς τῶν πολέμων μὲ τὸ Εὐαγγέλιο καὶ τὴν τιμὴ στὸ χέρι κι' ἀνέβηκαν ἀπέριττοι τὸ Γολγοθᾶ τῆς θυσίας, εἶναι Μάρτυρες. Μεγάλοι μάρτυρες, γιατὶ ἐσφάγησαν, ἐκρεμάσθηκαν καὶ ἐσταυρώθηκαν γιὰ τὴν Πίστι καὶ τὴν Πατρίδα.

Ἄπειρες εἶναι οἱ περιπτώσεις ποὺ ἡ θυσία τους ἔγινε θρῦλος καὶ ἡ παλληκαριά τους παράδοσις. Οἱ ἁπλοϊκοὶ πολεμισταὶ τοὺς ἀκολούθησαν πάντοτε μπροστά, ἐπαραδειγματίζοντο ἀπὸ τις θυσίες των, ἐπίστευαν ἀκράδαντα πὼς ἔχουν τὸν Θεὸν μαζί τους ὅταν τοὺς εἶχαν ἀρχηγοὺς καὶ συμπολεμιστάς.

Ἀπὸ τὰ χρόνια τῆς σκλαβιᾶς ἕως σήμερα, πόσοι ἡρωϊσμοί, πόσες θυσίες, πόσα μαρτύρια, πόσοι ἀδικοσκοτωμοί! Μὰ πάντα σὲ κάθε δύσκολο ἀγῶνα γιὰ τὴν Πίστι καὶ τὴν Ἐλευθερία, γιὰ τὴν ἀγάπη καὶ τὴ δικαιοσύνη, μπροστὰ ὁ παπᾶς μὲ τὸ Εὐαγγέλιο καὶ τὸ ἱερὸ Δισκοπότηρο στὸ χέρι . . .

Εἶναι δύσκολο νὰ διαλέξῃ κανεὶς τὸ καλύτερο μέσα ἀπὸ τὰ ἀπίστευτα γεγονότα τῆς μακρᾶς ἱστορίας τοῦ Ἑλληνικοῦ Ἔθνους, γιὰ νὰ μπορέσῃ νὰ σκιαγραφήσῃ τὴν συμβολὴ τοῦ κλήρου εἰς τοὺς ἀγῶνας. Ὅσο μεγάλη ἦταν ἡ ἔκτασις τῆς θυσίας των σὲ κάθε ἀγῶνα, τόσο μικρὴ ἦταν πάντοτε ἡ ἀξίωσίς των στὸ θαυμασμό, στὸν ἔπαινο καὶ στὴ διάκρισι. Ἄρχιζαν σεμνοί, πέθαιναν καὶ μαρτυροῦσαν γαλήνιοι, καὶ ὅσοι ζοῦσαν κατέφευγαν ὕστερα ἀπὸ τὸν ἀγῶνα στὴν ἁγία σκιὰ τοῦ Ἱεροῦ τῆς ἐκκλησίας των, μὲ τὴν πεποίθησι ὅτι ἔκαναν τὸ καθῆκον των πρὸς τὸν Θεὸν καὶ τὴν Πατρίδα των.

Καὶ μιὰ ὁ λόγος γιὰ τοὺς ἱερωμένους ἀγωνιστὰς τοῦ 1821, νὰ μιὰ τέτοια μορφὴ κληρικοῦ. Ὅταν ἐπεσκέφθη τὸ Μεσολόγγι ὁ Βασιλεὺς Ὄθων, ἐδέχθη καὶ ἐγνώρισε μεταξὺ ἄλλων ἀγωνιστῶν καὶ τὸν παπα-Παναγιώτη Μπουγάτσαν. Σεμνὸς καὶ ἁπλὸς ὁ ἀγωνιστὴς παπᾶς δὲν ζήτησε τίποτε γιὰ τὸν ἑαυτό του, παρεκάλεσε μόνο τὸ Βασιληᾶ νὰ τοῦ κτίσῃ τὴν γκρεμισμένη ἐκκλησιά του. Ὕστερα ἀπὸ λίγο, περίεργος ὁ Ὄθων γιὰ τὴν μετριοφροσύνη τοῦ παπᾶ-Παναγιώτη, ρώτησε τὸν στρατηγὸ Μακρῆ, γιὰ τὴν συμβολή του στὸν ἀγῶνα. Καὶ κεῖνος τοῦ ἀπήντησε:

—Μεγαλειότατε, δίκαιον εἶναι νὰ τὸν προσκυνᾶμε ὡς ἅγιο, γιὰ τὶς μεγάλες του δούλεψες στὴ Πατρίδα καὶ τὸν κόσμο. Σοῦ ὁρκίζομαι, ὅτι δὲν πέρασε μέρα ἢ νύκτα ποὺ νὰ μὴν τὸν δῶ στὴν τάπια μου. Πότε διώχνοντας τὸν ἐχθρὸ καὶ πότε μὲ τὸ ἅγιο Δισκοπότηρο στὰ χέρια, ξεσκούφωτος, μὲ τὰ φανάρια του, ἐπήγαινε τάπια-τάπια καὶ μεταλάβαινε τοὺς πληγωμένους καὶ τοὺς παρηγοροῦσε καὶ ἐγκάρδιωνε τοὺς ἄλλους νὰ πολεμοῦν μὲ ψυχή. Στὸ γιουρούσι πάντα ἦτανε μαζί μας, μὰ βόλι δὲν τὸν πείραξε. Δὲν εἶναι ἅγιος;

Ἕνα διαμαντένιο δάκρυ τοῦ καλοῦ Βασιληᾶ ἔδειξε ὅλη τὴ συγκίνησι καὶ τὴν συμπάθειά του στὸ γενναῖο λευΐτη . . .

Μὰ μέχρι σήμερα, ὅλοι οἱ κατακτηταὶ ποὺ πέρασαν ἀπὸ τὴν Ἑλλάδα, προσπάθησαν νὰ πνίξουν τὸ ἐθνικὸ αἴσθημα τῶν Ἑλλήνων, μὲ τὸ γκρέμισμα τῶν ἐκκλησιῶν καὶ τὸν κατατρεγμὸ τοῦ ράσου, γιατὶ ἡ ἐκκλησία ἦταν τὸ σχολειὸ τοῦ ἐθνικοῦ φρονήματος κι' ὁ παπᾶς ὁ δάσκαλος καὶ πρόμαχος τῆς λευτεριᾶς.

ΣΚΕΨΕΙΣ ΚΑΙ ΠΑΡΑΤΗΡΗΣΕΙΣ

Η 12η ΚΛΗΡΙΚΟΛΑΪΚΗ

Ὡς γνωστόν, τὸν προσεχῆ Ὀκτώβριον καὶ συγκεκριμένως ἀπὸ τῆς 24ης μέχρι τῆς 30ῆς, συνέρχεται εἰς τὴν Σαβάνναν τῆς Γεωργίας ἡ 12η Κληρικολαϊκὴ Συνέλευσις. Ἡ Ἀρχιεπισκοπὴ ἀπέστειλεν ἤδη τὴν πρώτην ἐγκύκλιον πρὸς τὰς Κοινότητας, διὰ τῆς ὁποίας προτρέπει αὐτὰς νὰ ἐκλέξουν ἐγκαίρως τοὺς ἀντιπροσώπους των ἐπὶ τῇ βάσει τῶν ἰσχυουσῶν ἀρχῶν. Εἴμεθα ἀπολύτως βέβαιοι, ὅτι ὅλαι αἱ κοινότητες θὰ φιλοδοξήσουν νὰ ἀντιπροσωπευθοῦν κατὰ τὸν καλύτερον τρόπον. Τὰ θέματα τὰ ὁποῖα πρόκειται νὰ συζητηθοῦν εἶναι θέματα ζωτικώτατα. Τὰ ἑλληνικὰ σχολεῖα καὶ ἡ ἐπιβίωσις τῆς γλώσσης, τὰ κατηχητικὰ σχολεῖα, τὰ προβλήματα τῆς νεολαίας, τὰ οἰκονομικὰ τῆς Ἀρχιεπισκοπῆς εἶναι προφανῶς θέματα ἀμέσου ἐνδιαφέροντος. Πρὸς τούτοις ἡ πόλις τῆς Σαβάννας εἶναι εὐκόλως προσιτὴ εἰς τὰς περισσοτέρας τῶν κοινοτήτων μας, ὥστε ἡ ἀπόστασις νὰ μὴν ἀποτελέσῃ κώλυμα εἰς τὴν ἀντιπροσώπευσιν εἰς τὴν Κληρικολαϊκήν, ἡ ὁποία εἶναι τὸ πλέον σημαντικὸν συνέδριον τῆς ὁμογενείας.

ΕΠ' ΕΥΚΑΙΡΙΑ ΤΗΣ ΕΠΕΤΕΙΟΥ ΤΟΥ ΣΧΙΣΜΑΤΟΣ

Ὁ «Παρατηρητὴς» μετ' ἰδιαιτέρας ἱκανοποιήσεως δημοσιεύει εἰς τὸ παρὸν τεῦχος τὸ ἐμπεριστατωμένον μελέτημα τοῦ Σεβ. Ἀρχιεπισκόπου Ἀμερικῆς ἐπὶ τοῦ μεγάλου θέματος τοῦ χωρισμοῦ τῆς Δυτικῆς ἀπὸ τῆς Ἀνατολικῆς Ὀρθοδόξου Ἐκκλησίας. Πρὸς τούτοις εὑρίσκομεν ἐνδιαφέρον νὰ μεταφέρωμεν ἐνταῦθα ἀπόσπασμα σχετικοῦ ἄρθρου δημοσιευθέντος εἰς τὸν «Ἀπόστολον Ἀνδρέαν».

«Ἀλλ' ἡ 900ὴ ἐπέτειος τοῦ Σχίσματος, τὸ ὁποῖον παρέσυρε τὸ μεγαλείτερον μέρος τῆς Χριστιανωσύνης, θὰ παράσχῃ, ὅπως παρατηρεῖ ἡ ἐφημερὶς «Μὸντ» τῶν Παρισίων, εὐκαιρίαν δι' ὡριμωτέρας σκέψεις περὶ τῶν συνεπειῶν τοῦ ρήγματος καὶ τῆς διαιρέσεως τῶν Χριστιανῶν. Τὸ Κέντρον Μελετῶν τῶν Βενεδικτίνων καὶ τὸ Κέντρον «Ἴστινα» τῶν Δομινικανῶν, θὰ πρωτοστατήσουν ἐκ μέρους τῶν Δυτικῶν εἰς σχετικὴν κίνησιν ἐν συνεργασίᾳ μὲ Ὀρθοδόξους θεολόγους. Κατὰ τὴν γνώμην πολλῶν Δυτικῶν, τὴν ὁποίαν ἀπηχεῖ ἓν ἄρθρον τοῦ Αἰδ. Λὲ Γκιγιοῦ εἰς τὸ τελευταῖον τεῦχος τοῦ θρησκευτικοῦ περιοδικοῦ «Πνευματικὴ Ζωή», ἡ μονομερὴς ἐξέλιξις, τὴν ὁποίαν εἶχε μετὰ τὸ Σχίσμα ἡ Δυτικὴ Ἐκκλησία «χωρὶς τὸ εὐεργετικὸν ἀντιστάθμισμα τῆς Ἀνατολικῆς Ὀρθοδοξίας», ὑπῆρξε μία ἀπὸ τὰς κυριωτέρας ἀφορμάς, αἱ ὁποῖαι κατέληξαν εἰς τὴν Μεταρρύθμισιν καὶ τὸν Προτεσταντισμόν. «Συχνά», γράφει ὁ ἐπιφανὴς οὗτος Δυτικὸς κληρικός, «οἱ Διαμαρτυρόμενοι ἐπανακαλύπτουν καθολικὰς ἀξίας διὰ μέσου τῆς Ὀρθοδοξίας, μὲ τὴν ὁποίαν ἡ Ἐκκλησία των εὑρίσκεται εἰς στενωτέρας σχέσεις».

«Ἡ Ἐκκλησία τῆς Ρώμης πρέπει νὰ ἔχῃ πεισθῇ, ὅτι δι' ὧν μέσων μετέρχεται εἶναι ἀδύνατον νὰ ἐπιτύχῃ τὴν ὑποταγὴν ἢ τὴν ἕνωσιν, ὑφ' αὐτήν, τῶν Ἐκκλησιῶν. Τὸ καλλίτερον θὰ ἦτο νὰ ἡγηθῇ μιᾶς συμφιλιώσεως καὶ συνεργασίας ἐπὶ τοῦ πρακτικοῦ, ἠθικοῦ καὶ κοινωνικοῦ πεδίου δράσεως τῶν Ἐκκλησιῶν. Τοῦτο θὰ εἶναι τὸ πρῶτον βῆμα πρὸς τὴν ὁδόν, ἥτις θὰ ὁδηγήσῃ κάποτε τὸν χριστιανικὸν κόσμον πρὸς τὴν «Μίαν Ἐκκλησίαν», τὴν «Μίαν Ποίμνην», ὑπὸ ἕνα ποιμένα, οὐχὶ βεβαίως ἄνθρωπον, ἀλλ' ἀσφαλῶς τὸν Θεάνθρωπον Χριστόν».

25η ΜΑΡΤΙΟΥ

Ὁ Ἑλληνισμὸς τῆς Ἀμερικῆς ἑτοιμάζεται νὰ μετάσχῃ καὶ ἐφέτος μετὰ τῆς ἰδίας χαρᾶς καὶ ὑπερηφανείας τὴν ὁποίαν δοκιμάζει ὁλόκληρον τὸ Γένος τῶν Ἑλλήνων εἰς τὸν ἑορτασμὸν τῆς ἐνδόξου ἐπετείου τῆς Ἐθνικῆς ἀνεξαρτησίας τῆς Ἑλλάδος. Εἰς ὅλας τὰς πόλεις τῆς χώρας αὐτῆς, παντοῦ ὅπου Ἑλληνορθόδοξοι πολῖται, ἔχουν ἤδη καταρτισθῇ εἰδικαὶ ἐπιτροπαὶ καὶ ἔχουν ἐκπονηθῇ κατάλληλα προγράμματα, ὥστε αἱ ἑορταστικαὶ ἐκδηλώσεις νὰ ὑψωθοῦν εἰς τὸ ἐπίπεδον τῶν ἐμπνεύσεων καὶ τῶν ἐνθουσιασμῶν, οἱ ὁποῖοι ἀβιάστως ὑποκινοῦνται καὶ ἐγείρονται, εὐθὺς ὡς ὁ νοῦς καὶ ἡ καρδία στραφοῦν πρὸς τὰ θρυλικὰ γεγονότα καὶ τοὺς ὑπερόχους ἡρωϊσμοὺς τῶν πατέρων, διὰ τῶν ὁποίων ἐκάμφη ἡ βία καὶ ἀπεκατεστάθη τελικῶς εἰς τὴν πρώτην της κοιτίδα ἡ ἐλευθερία. Οἱ νέοι μας, εἴμεθα βέβαιοι, θὰ κρατήσουν τὴν πρώτην θέσιν εἰς τὰς ἐκδηλώσεις αὐτὰς καὶ θὰ μοιρασθοῦν δικαίως μετὰ τῶν γονέων των τὰ εὐγενικὰ συναισθήματα τῆς ἐθνικῆς ὑπερηφανείας, θὰ ἐμβαθύνουν περισσότερον εἰς τὸ ὑψηλὸν νόημα τῆς Ἑλληνικῆς καταγωγῆς καὶ εἰς τὰς ὑποχρεώσεις τὰς ὁποίας τὸ προνόμιον τοῦτο ἐπιβάλλει. Ἡ Ἐκκλησία μας, προσηλωμένη εἰς τὰς παραδόσεις καὶ ἑρμηνεύουσα ὀρθῶς τὴν ἀποστολήν της, θὰ ἡγηθῇ καὶ πάλιν τῆς ὅλης ἑορταστικῆς κινήσεως. Οἱ Ἱεροί μας Ναοὶ θὰ πλημμυρίσουν ἀπὸ τοὺς χαρμοσύνους ὕμνους τοῦ Εὐαγγελισμοῦ τῆς Θεομήτορος καὶ ἀπὸ τοὺς μεστοὺς ἐθνικῶν ἐξάρσεων λόγους τῶν εὐλαβεστάτων ἱερέων μας. Οἱ ἔχοντες τὴν πρωτοβουλίαν τῶν ἐνθικῶν συγκεντρώσεων καὶ τῶν ἐκδηλώσεων ἐπ' εὐκαιρίᾳ τῆς μεγάλης ἐπετείου ἂς πράξουν — καὶ θὰ πράξουν — τὸ καλύτερον, ὥστε ἡ συμμετοχὴ νὰ σταθῇ ὅσον τὸ δυνατὸν εὐρυτέρα. Ἐπιτυχὴς ἐπίσης θὰ ἦτο ἡ προσπάθεια νὰ φέρωμεν εἰς τὴν ζωὴν δι' ὅλων τῶν μέσων τὰ ὁποῖα ἔχομεν εἰς τὴν διάθεσίν μας τὰς ὑπερόχους ἱστορικὰς σελίδας, αἱ ὁποῖαι ἀναφέρονται εἰς τὴν ἐνεργὸν συμμετοχὴν τῆς Ἀμερικανικῆς Πατρίδος εἰς τὸν ἀπελευθερωτικὸν ἀγῶνα τῆς Ἑλλάδος. Ἡ εὐκαιρία εἶναι μοναδικὴ διὰ νὰ καταδειχθοῦν καὶ πάλιν οἱ ἀκατάλυτοι δεσμοὶ μεταξὺ Ἑλλάδος καὶ Ἀμερικῆς.

OUR HERITAGE

Religious Observances of the Christian Family

By His Grace ATHENAGORAS KOKKINAKIS
Bishop of Elaia

(Continued)

VII.

THE EUCHARISTIC BREAD AND ARTOCLASIA

The loaf of bread which is used in Church for the Holy Liturgy is called the Eucharistic Bread (prosforon). Every Orthodox family prepares this bread at home as often as possible. It is made of pure flour and yeast, and is sealed with the seal bearing the inscription "Jesus Christ Conquers," I.X.N.A. The seal is kept in the family sanctuary. This bread is to be sent to Church early, together with the family Diptych on which the names of the living and the dead are written for the priest in order that he might pray for them during the Divine Liturgy. The Christian family also prepares the five loaves of special bread for the Artoclasia service, usually offered at the conclusion of the Great Vesper Service. This service, a remnant of the Suppers of Love of the Ancient Christians, a reminder of the miracle of the feeding of the Five Thousand with five loaves (Mark 6: 38-44), is a Thanksgiving for the virtuous lives of the Saints, their martyrdom, zeal and love for Christ. During the service, the priest offers prayers for the enlightenment and salvation of those who prepared and offered the loaves, and of all who will partake of them. All Christian families, at least once a year, must provide for such an offering and service, which is very ancient, beautiful and conducive to piety and brotherly love.

VIII.

PRAYERS FOR THE NEWLY-BORN

On the birth of a baby the parish priest is invited to the home or hospital to offer prayers for the mother and her baby. On the fortieth day after birth the mother takes the baby to Church where the priest conducts the service of Churching in the Narthex. In case of miscarriage the mother goes to Church for the prayers of forgiveness which the priest offers for her benefit. After Baptism the mother takes the baby to Church for Holy Communion as often as possible and prays for its growth in life and in faith. All baptised Orthodox Christians, young and old, wear a cross or a medal with the head of Christ and the Virgin Mary, blessed in Church for their safety and protection.

IX.

RELIGIOUS EDUCATION

It is the duty of all Christian parents to see that their children receive proper religious instruction, so that they know their religion, live according to the commandments of Christ and understand the services which they attend in Church. For this reason it is of great necessity that all children attend their Orthodox Sunday School classes, and attend their parochial school classes to learn Greek, the liturgical language of their Church, the language of the New Testament which their parents and friends speak. There the children will learn beautiful prayers, memorize passages of the Bible, learn the story of Jesus, His Parables and Miracles, the story of His passion and resurrection, the story of the Church and of the Saints.

Neglect of this duty will be paid dearly by the parents when they later discover that their children have become victims of impious disobedience to God's will and to theirs, tools of irreverent individuals and organs of communism and atheism. All the efforts of the Church are focused on a more complete and methodically religious education of Orthodox Youth. Without, however, the full and sincere cooperation of Orthodox parents, the task will remain incomplete.

Orthodox parents are invited to work for the Sunday School, for the Church Choir, for the parochial Greek School where the language of the New Testament is taught; to cooperate with their priest on teaching the children to observe the Orthodox Traditions and customs at home; to read the Bible and religious books and pamphlets with them, explaining the Liturgy and other Church Services; to fast and go to Church and wear the cross or medal with the figure of Christ or that of His Mother, blessed in Chuch for them, as tokens of Orthodox piety and means for their protection.

It is necessary that Christian parents teach their children primarily by their own example. They should go to Church together with their children. They should attend Church meetings and religious and educational lectures and discussions, and not just demand that their children go to Sunday School. They should contribute without judging others who contribute either little or nothing. They should know that in their family, where Christ reigns, tolerance is to be practiced. Criticism of others and gossip about others is out of place, contrary to the spirit of brotherhood and the peace of the community and family.

When in company or in the presence of children people dare to criticize others who are absent or speak against Religion, the Clergy and the Church in general, Christian parents and all Orthodox pious people should protest and remind the gossipers to practice self-examination and be tolerant, for sin is common to all, laity

and clergy alike. Before condemning religion and the Church one must try to gain acquaintance with Christ and live the ideals of His religion, then speak. Usually, ignorance and half-knowledge and intolerance is responsible for the condemnation of religion and all those who, though religious, have performed sinful acts.

X
MEMORIALS FOR THE DEAD

The visit of death is inevitable. It is a fact which certainly will come to all. Those, however, who believe in Christ have no fear of death, for it has been overcome in the resurrection of Christ. It is natural to mourn and feel sorrowful when we lose our beloved. Yet, though we experience sorrow we must recognize the fact that for the deceased a more beautiful life is prepared near Christ. We mourn but we pray so that they may find rest in Christ and forgiveness. For this reason as tokens of the immortality of their soul we prepare the memorials (Kolyva), the boiled wheat (John 12:24; I Corinthians 15:37), which we bring to church to be blessed at the Divine Liturgy when special prayers are to be offered for our beloved dead (II Maccabees 12:46).

In case of serious sickness the parish priest is notified to come for the last rites and administer the Sacraments of Confession and Communion to the sick. After death the priest offers prayers either at home or at the funeral. The priest is also asked to visit the grave with the relatives to pray for the repose of the departed (Trisagion).

According to the teachings of the Church, the results of the Resurrection are placed in the realm of the future. Nevertheless their initial meaning is pictured in the Sacrament of Baptism. For in Baptism we both die and rise, or rather we are initiated in the Death and Resurrection of Christ (Romans 6:3-5). Those who are baptized "put on Christ." They become members of the body of Christ. Death for them has lost its final destruction. Death could not destroy Christ. How can it destroy the members of Christ's body?

At the last day, the bodies of all the dead in Christ will rise in their glorified form (I Corinthinans 15:43). The glorified body and the soul will compose again their indestructible unity as Christ the God-man, Who before and after His Resurrection was and is an indivisible unity.

In the course of our life after Baptism, we must prove through our conduct, that we are devoted living members of the Body of Christ. Because only in this manner the pledge of the Resurrection will be consummated as an actual and personal event. If we live and die in sin, we are, both in this life and in the life to come, fallen members of the Body of Christ. Our soul, after death, will live in an unhappy expectancy for the resurrection of its partner, the body, to experience with in the final and eternal separation from the Body of Christ.

In the life of the earth, we are excommunicated from the Church, the Body of Christ, either by our own decision to live in opposition to the commandments of Christ, or by the official pronouncement of the Church because of apostasy, heresy, or conduct betraying our consciencious and planned enmity to the will of God and the growth of the Church.

In the life to come at the consummation of the resurrection, we are excommunicated, cut off eternally from the Body of Christ, and communion with those who are in Christ; because we are fallen and not reinstated members of the Body of Christ; because we remained unrepented sinners, preferring the deadly bitterness of sin to the life-giving joy of being with Christ.

Nobody knows our state of mind and the extent of our contrition, sorrow and repentance when death is approaching. Only God knows His own. Only God knows the penitential agony. Our's is the duty to pray for the repose of all members of the Body of Christ. Our's is the brotherly obligation to pray for their reinstatement, if they are fallen, in the Body of Christ.

The memorials are offered with this purpose. They have nothing to do with the entrance or exit of the soul from the Roman Catholic property, the Purgatory. The memorials are prayers of love for the dead. They are expressions of brotherly unity of the living and of the dead, aiming to influence the Father of all to show mercy for the departed, so that they may be permitted to feel, according to the measure of their ability, the beatific vision of God, and at the final Judgement Day may be counted with the Saints. "It is a holy and wholesome thought to pray for the dead that they may be loosed from sins." (II Maccabees 12:46).

"With the Saints repose, O Lord, the souls of Thy servants, where there is no pain, nor sorrow or sighing, but life eternal."

The memorials (kolyva) are offered:

1. The third day after death, in commemoration of the three days that our Lord remained dead.
2. The ninth day after death as a reminder to the living that the earthly life is ephemeral and temporary.
3. The fortieth day after death to denote that the period of mourning is concluded. For it is written that when Moses died, the people mourned in this manner the loss of their leader and prophet.
4. Once a year, on the anniversary of one's death, as a commemoration for one's passing from the transitory life of the earth to the Life Eternal of Heaven.
5. Memorials are also prepared on the three Saturdays previous to the commencement of the Great Lent, and on the Saturday before Pentecost Sunday (Psychosabbato).

The Significant Aspects of Orthodox Worship

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VI. A CHARISMATIC LITURGY

The Orthodox Liturgy is charismatic rather than ordered. It is worship in the Spirit, and for this reason it never conveys the impression of something being done "just so." Here again there is an esesntial freedom as over against the impression of legal exactness. There is a glorious freedom and naturalness in the Orthodox Liturgy. At all times, the Eastern worship is dominated by the idea of the great mystery-drama, but it is a drama to which the worshippers are related by being in and with the mystery. The sense of "awe" is strangely conveyed by the withdrawal of the priest within the iconostas, but there is a subtle combination of this sense of awe with the sense of being at home in our Father's house. In worship the Orthodox is at the point where the eternal and the temporal planes mingle. There is no sense of a separation between the eternal and the temporal; hence, there is no room for any kind of transactional activity.

The Orthodox Liturgy is dominated by the thought of the resurrection, and not of the cross apart from the resurrection. The refusal of Orthodoxy to tolerate the crucifix goes down deeper than the legalistic arguments about the second Commandment. It is the regnant Christ who is worshipped and the Cross with Christ triumphant over it that is the proper symbol of the Christian Faith. It is for this reason that while there is a penitential element in the Liturgy, its action and thought are not dominated by this element.

There is a complete absence of morbidity, for the note struck by the Orthodox worship is that of triumph. It was this note of triumph which convinced the Kievan *Chronicler,* in its legendary account of the conversion of St. Vladimir, ascribes the choice of Orthodoxy for Russia to the overwhelming impression produced by the beauty of the Greek Liturgy. According to this account of the Kievan prince, having made up his mind to change his religion, he sent his envoys to the centers of different confessions, Moslem, Jewish, Roman Catholic and Greek Orthodox, to investigate whose faith was the best. The envoys performed their task in the only manner available to them, by observing the liturgical rites of the respective nations. They were deeply disgusted by the Jewish and Moslem worship and not at all affected by that of the Roman Catholic Church. But their enthusiasm for the Greek service was immense. In Constantinople the Emperor sent them to a solemn celebration of the Divine Liturgy in Saint Sophia. They could hardly understand the words of the Greek Liturgy in its religious meanings, but its beauty was the decisive factor in the final choice; they reported in the following words: "We went on to Greece, and the Greeks led us to the edifice where they worship their God, and we knew not whether we were in heaven or on earth. For we cannot forget that beauty. Every man, after tasting something sweet, is afterwards unwilling to accept that which is bitter."

The chronicler's reaction is not an isolated one. At all times, the liturgical beauty of the Orthodox Church was considered as the best missionary argument in the conversion of heterodox. The missionary device was employed in the fourteenth century by St. Stephen for the conversion of the heathen Scythian, and in the Muscovite period the appreciation of the esthetic side of worship went still further. It remained one of the constant features of Russian Orthodoxy.

VII. COMPARISON

The striking contrast between the Roman and Byzantine Liturgies has been given by Catherine Zinsmayer in the magazine *Chrysostom* (July, 1936). "When we compare the Roman rite of the West with the rites of the Eastern Churches, some very interesting observations come to light," writes the author. "The character and genius of the Romans in the West was one thing; that of the Eastern nations, another. The character of the people of the West is sometimes described as being largely extrovert, tending to outward activity, with a genius for law and order; it is cold, exact, and precise in expression of worship, reflecting the soul of the people who form it. It is a masterpiece of balanced form; the Mass of the Latin rite, as a consequence, is a thing of exquisite beauty, but cold and severe when compared to the Mass of the Eastern rite. The character of the people of the East is quite different. They are by nature introvert, turning inward to the inner life or the soul, contemplative and rich in depth of feeling emotion. To them, the spiritual and supernatural are so real that they seem almost to touch God Himself, and their hearts pour out their inner feelings in a never-ending variety of form and expression. With their esthetic sense of beauty and expression inherited from the genius of the Greeks, they have built up a richness of ceremony and symbolism in their Liturgy which surpasses anything in the Latin rite."

In the Orthodox Church, man is called to contemplate the Divine Glory and to grow steadily in wisdom. He stands in the palace of the Heavenly King Who is imagined seated upon the throne behind the Iconostasis, seeing everything in man's heart and mind. The contrition, self-humiliation, fear, and beseeching of man on the outside, and

the radiant glory of God on the other: between these two religious poles runs the whole gamut of liturgical emotions. The most frequently recurring invocations in the Orthodox Church are "Kyrie Eleison" and "Doxa to Patri," a real expression of gratitude and not just an empty formula. Gratitude not for words alone but for the great deeds extended to man by God, for the knowledge of how to get to Heaven and for the means of getting there.

In the Liturgy, the Glory of the Divine Presence dominates. The tragedy of the Golgotha sacrifice is hidden in secret prayers behind the "Royal Doors," and the whole drama takes the aspect of the Eucharistic banquet, solemn and grandiose. Upon the altar after the consecration, we adore the Savior of men, born of the Virgin Mary, Who suffered under Pontius Pilate, was crucified, died and buried, Who rose again and ascended into heaven. To repeat, in the Holy Eucharist we adore Christ, with His humanity and divinity inseparable. Imagine His sentiments when He instituted the Eucharist, when He saw as in a flash of lightning this majestic action with all its future benefits. Consider the triumph of the moment when He pronounced the sovereign words: "This is My Body; This is My Blood. Partake of it, all of you!" Beyond the twelve guests at the Last Supper, His divine glance saw Christianity, full of faith and enthusiasm, born of His Blood and His Love. Before His eyes the centuries set forth their story, for in spite of indifference and persecution men adore and eagerly receive the Holy Eucharist. They bring it into cities and villages. They impose it upon different civilizations. They sing of it and exalt it. Truly, by means of the Eucharist the evangelic spectacle continues: *Power went forth from Him.* Virtue, courage, sacrifice still go forth from our Savior. Through the centuries, miracles have fortified the belief

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The Orthodox Way of Life

By Rev. EUSEBIUS A. STEPHANOU
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To be an Orthodox Christian is both to believe rightly and to live rightly. "Orthos" means right and true, while "doxa" means belief and glory. Thus, the faithful Orthodox duly glorifies God, the Creator and Savior, by holding true doctrine and by living a holy life. On the other hand, he condemns heretical teachings and avoids the ways of sin since both are in opposition to the nature and will of God. For God is absolute Truth and to be a true child of God is to believe rightly concerning His essence and His relationship to the world and to live rightly as His holiness requires.

To be an Orthodox Christian is to live spiritually separated from the rest of the world. It means you must be cut off from the falsehoods and sin that prevail in society. The Orthodox is a member of a distinct society called the *Church* consisting of all those who have been baptized and who have confessed their faith in Christ, as Redeemer and King. The Church, as Holy Scripture states, is the "pillar and ground of the truth." There may be bits of truth floating around outside the Church, but the fullness of the truth pertaining to God and man is to be found only within the pale of the Church of Christ.

Thus the Church is the fellowship consisting of all those who believe in Jesus Christ as true God and true Man and who conform to His moral law. The Church is *one,* because her Head, Christ, is one and her mission is to unite all men in one body. She is *holy* because her founder, Christ, is holy and she bestows holiness to her members. She is *catholic,* because the whole world belongs to her. She is *apostolic,* because she was established by the Apostles of Christ.

Why do I belong to the *one, holy, catholic,* and *apostolic Church,* known usually as the *Eastern* or *Greek Orthodox Church?* Because I know that she is the one and only Church that Christ founded and I firmly believe that it is in the Orthodox Catholic Church that I shall find my way to eternal salvation.

Cherish your membership in the Orthodox Catholic Church which for almost 2,000 years has been performing the mission of Redemption. Remember always that you belong to Christ's only Church. Be mindful of the significant fact that through an unbroken succession of Bishops from the Apostles, the Holy Orthodox Church has preserved a historical continuity to which no other Christian group has rightful claim.

As an Orthodox Christian, you must share as fully as possible in the liturgical life of the Church. Worship in the corporate action of the Divine Liturgy each Sunday and on Feast Days. Receive of the Divine Mysteries frequently from the Table of the Mystical Supper of the Body and Blood of Christ. Be diligent in the study of Holy Scripture, for ignorance of the word of God is an obstacle to spiritual progress. Pray often. Study and investigate the history, doctrines, and practices of the Church. Ignorance is sinful when the means of knowledge is accessible.

Do not reject the privilege of being a member of Christ's true Church through indifference and sipiritual laxity. Preserve your state of regeneration which you received at Baptism. Still more important — perfect your regeneration; carry it to its full fruition of unspeakable joy and strength by being steadfast in a life of repentance and faith in Christ. If you have soiled your white garment of Baptism, repent sincerely and approach your Father Confessor for forgiveness, for Jesus Christ is merciful and pardons the sins of all those who are sincerely repentant.

To go through the mere forms of religion alone is not to please God. To be a true follower of Christ and a really living member of His Orthodox Catholic Church is to be reborn in a life of absolute devotion, loving and serving Him as Redeemer and Master of your life.

ΤΟ ΠΡΕΣΒΥΤΕΡΙΟΝ

Ὑπὸ Ἀρχιμ. Β. Α. ΚΑΡΑΧΑΛΙΟΥ
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Τὸ Πρεσβυτέριον, ὡς κατωτέρω θὰ ἴδωμεν, συνετάχθη, κατὰ διαταγὴν τοῦ Θεοῦ ὑπὸ τοῦ Μωϋσέως.

Πρεσβύτερος ἐλέγετο ὁ προβεβηκὼς τὴν ἡλικίαν, καὶ ἐπομένως ὁ γέρων, ὁ σεβάσμιος. Ἰδίως δὲ ὁ Πρεσβύτερος ἐσήμαινε τὸν προκεχωρημένον τῇ ἡλικίᾳ, τὸν ἀνώτερον, τὸν ὑπέρτερον, τὸν σεβάσμιον, τὸν μείζονα.

Εἰς τὴν Παλαιὰν Διαθήκην, ἡ λέξις Πρεσβύτερος εἶναι κοινωτάτη. Κατὰ δὲ τὴν ἐν τῇ ἐρήμῳ διατριβὴν τῶν Ἑβραίων, οἱ Πρεσβύτεροι ἦσαν οἱ ἀρχηγοὶ ἑκάστης φυλῆς, ὄντες οἱ μᾶλλον προκεχωρημένοι τῇ ἡλικίᾳ, καὶ ἐπομένως οἱ νουνεχέστεροι, οἱ φρονιμώτεροι καὶ σεβασμιώτεροι. Τῶν Πρεσβυτέρων ἡ ἰσχὺς ἦτο Πατριαρχικὴ καὶ ἐθεωροῦντο ὡς οἱ Πατέρες τοῦ λαοῦ, τὸν ὁποῖον καὶ ἀντεπροσώπευον παντοῦ. Πᾶν δὲ τὸ ὑπὸ τῶν Πρεσβυτέρων ἐνεργούμενον ἢ πραττόμενον, ὁ λαὸς ἀπεδέχετο. Βραδύτερον ἐν τῇ Παλαιστίνῃ καὶ κατὰ τὰς ἐγκαταστάσεις τῶν Ἑβραίων, ἑκάστη πόλις εἶχε τοὺς Πρεσβυτέρους αὐτῆς. (Δευτερονόμιον, 10-12). Οἱ Πρεσβύτεροι ἦσαν καὶ οἱ Κριταὶ τοῦ λαοῦ. (Κριτῶν Η′ 14). Ἑβδομήκοντα Πρεσβύτεροι, ἐκ τῶν γεροντοτέρων τοῦ λαοῦ ἐκλεγόμενοι, ἀπετέλουν τὸ Πρεσβυτέριον, ἤτοι τὸ Κοινοβούλιον τοῦ λαοῦ, τὸ ὁποῖον καὶ ἐνομοθέτει. (Ἀριθμῶν ΙΑ′. 16, 24-30). «Καὶ εἶπεν ὁ Κύριος πρὸς τὸν Μωϋσῆν· Σύνταξον, κατάγραψον, καὶ παράταξον εἰς ἐμὲ ἑβδομήκοντα ἄνδρας, ἐκ τῶν Πρεσβυτέρων τοῦ Ἰσραήλ, τοὺς ὁποίους γνωρίσεις ὅτι εἶναι οἱ Πρεσβύτεροι τοῦ λαοῦ, καὶ φέρε αὐτοὺς εἰς τὴν Σκηνὴν τοῦ Μαρτυρίου, ὅπου θέλουσι σταθῇ μετὰ σοῦ. Καὶ θέλω λάβει ἀπὸ τοῦ Πνεύματος τοῦ ἀπὸ σέ, καὶ θέλω ἐπιθέσει ἐπ' αὐτοὺς Πνεῦμα, διὰ νὰ βαστάζουσι τὸ φορτίον τοῦ λαοῦ μετὰ σοῦ, διὰ νὰ μὴ βαστάζῃς αὐτὸ σὺ μόνος. Καὶ συνήγαγε Μωϋσῆς τοὺς ἑβδομήκοντα ἄνδρας, ἐκ τῶν Πρεσβυτέρων τοῦ λαοῦ, καὶ ἔστησεν αὐτοὺς κύκλῳ τῆς Σκηνῆς».

Ἐν τῇ Καινῇ Διαθήκῃ, εἰς τὴν διοίκησιν τῆς Ἐκκλησίας, οἱ Πρεσβύτεροι καὶ τὸ Πρεσβυτέριον εἶναι συνέχεια ἐκ τῆς Παλαιᾶς. Καὶ καθὼς θὰ ἴδωμεν εἰς τὰς Πράξεις τῶν Ἀποστόλων καὶ τὰς Ἐπιστολὰς τοῦ Ἀποστόλου Παύλου, οἱ Πρεσβύτεροι, κατὰ τὰς πρώτας τρεῖς ἑκατονταετηρίδας, ἦσαν οἱ διοικοῦντες τὸν Χριστιανικὸν λαὸν καὶ καθοδηγοῦντες αὐτόν. Εἰς δὲ τὴν Ἔφεσον οἱ Πρεσβύτεροι ὠνομάζοντο καὶ Ἐπίσκοποι.

Εἰς τὰς Πράξεις τῶν Ἀποστόλων ἀναγινώσκομεν: «Ἀφοῦ Παῦλος καὶ ὁ Βαρνάβας ἐχειροτόνησαν εἰς αὐτοὺς Πρεσβυτέρους κατὰ πᾶσαν Ἐκκλησίαν, ἀφιέρωσαν αὐτοὺς εἰς τὸν Κύριον». «Τότε ἐφάνη εὔλογον εἰς τοὺς Ἀποστόλους καὶ τοὺς Πρεσβυτέρους τῆς Ἐκκλησίας νὰ ἐκλέξουν ἄνδρας Πρεσβυτέρους μεταξὺ τῶν ἀδελφῶν». Ἤτοι «τὸ Πρεσβυτέριον». «Καθὼς δὲ οἱ Ἀπόστολοι διήρχοντο τὰς πόλεις καὶ τὰς κώμας ἔδιδον εἰς τοὺς Χριστιανοὺς διαταγὰς νὰ φυλάττωσι τὰ δόγματα καὶ τὰ ἐγκεκριμένα ὑπὸ τῶν Ἀποστόλων καὶ τῶν Πρεσβυτέρων τῆς Ἐκκλησίας». — «Πέμψας δὲ ὁ Παῦλος προσεκάλεσεν εἰς Ἔφεσον τοὺς Πρεσβυτέρους τῆς Ἐκκλησίας καὶ εἶπε πρὸς αὐτούς· Προσέχετε εἰς ἑαυτοὺς καὶ εἰς ὅλον τὸ ποίμνιον, εἰς τὸ ὁποῖον τὸ Πνεῦμα τὸ Ἅγιον σᾶς ἔθεσεν Ἐπισκόπους, διὰ νὰ ποιμαίνετε τὴν Ἐκκλησίαν τοῦ Θεοῦ, τὴν ὁποίαν ἀπέκτησε διὰ τοῦ ἰδίου Αὐτοῦ αἵματος». «Ἦλθον πάντες οἱ Πρεσβύτεροι εἰς Ἱεροσόλυμα, καὶ ἀσπασθεὶς ὁ Παῦλος ἕνα ἕκαστον αὐτῶν, διηγεῖτο εἰς αὐτοὺς τὰ τῆς διακονίας αὐτοῦ».

Πρὸς τὸν Τίτον, τὸν Ἐπίσκοπον Κρήτης, ὁ Ἀπόστολος Παῦλος γράφει (Α′ 5): «Νὰ καταστήσῃς εἰς κάθε πόλιν καὶ χωρίον Πρεσβυτέρους, καθὼς ἐγὼ σὲ διέταξα. Ὁ Πρεσβύτερος δὲ νὰ εἶναι ἀνέγκλητος, ἀνέπαφος, ὡς οἰκονόμος τοῦ Θεοῦ· νὰ μὴν εἶναι αὐθάδης, νὰ μὴ ὀργίζεται, νὰ μὴν εἶναι μέθυσος, νὰ μὴ διαπληκτίζεται, νὰ μὴν εἶναι πλεονέκτης καὶ φιλάργυρος, ἀλλὰ νὰ εἶναι φιλόξενος, φιλάγαθος, σώφρων, δίκαιος, ὅσιος, ἐγκρατής, νὰ διδάσκῃ τὸν λόγον τοῦ Θεοῦ, καὶ νὰ ἐλέγχῃ τοὺς παρεκτρεπομένους».

Εἰς δὲ τὸν Τιμόθεον, τὸν Ἐπίσκοπον τῆς Ἐφέσου, ὁ Ἀπόστολος Παῦλος, ἀφοῦ ἐπαναλαμβάνει τὰ ὅσα ἀνωτέρω ἔγραψε πρὸς τὸν Τίτον, προσθέτει: «Πρεσβύτερον ποτὲ μὴν ἐπιπλήξῃς, ἀλλὰ νὰ τὸν ἔχῃς ὡς Πατέρα. Καὶ κατηγορίαν ἐναντίον Πρεσβυτέρου ποτὲ νὰ μὴ παραδέχεσαι. Νὰ μὴ χειροτονῇς κανένα ταχέως, διὰ νὰ μὴ γίνῃς κοινωνὸς ἀλλοτρίων ἁμαρτιῶν».

The Significant Aspects of Orthodox Worship

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of men in the Real Presence. It is regrettable that a great number of faithfull leave to the priests a monopoly of frequent communicating. Communion is one of the esesntial parts of the Divine Liturgy. During communion the faithful are seated together at the same banquet, and the Christ Whom they receive binds them in faith and hope, and above all in the charity which He has begged His Father to keep intact among them. St. Paul wrote to the Corinthians: "And the bread that we break, is not the partaking of the body of the Lord? Because the bread is one, we though many, are one body, all of us who partake of the one bread." Faithful and fervent communion bestows upon us the happiness and riches of God. Our Lord affirmed to us during His lifetime: "If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world."

ΟΙΚΟΝΟΜΙΚΑ

ΤΟ ΔΕΚΑΔΟΛΛΑΡΙΟΝ

Ὑπὸ Οἰκ. ΧΑΡ. Π. ΧΑΤΖΟΠΟΥΛΟΥ
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Προαιώνιος μοῖρα τῆς Ἑλληνικῆς Φυλῆς ὑπῆρξεν ὁ ἐκπατρισμὸς τῶν τέκνων της καὶ ἡ διασπορὰ αὐτῶν εἰς ὅλων τῶν Ἠπείρων τὰς χώρας. Τὰ ζωτικώτερα καὶ ὑγιέστερα σωματικῶς καὶ ψυχικῶς στοιχεῖα τοῦ Ἔθνους μας ἀείποτε μετηνάστευον ἐπιζητοῦντα εἰς τὰς νέας πατρίδας των ν' ἀποκτήσωσι τὰ ὑλικὰ μέσα, τὰ ὁποῖα δὲν ἠδύναντο νὰ ἐπιτύχωσι ἐν τῇ ὑπὸ πενίας δοκιμαζομένῃ γενετείρᾳ, λόγῳ τῆς πτωχείας τοῦ ἐδάφους, τῆς μικρᾶς ἐκτάσεως τῆς χώρας ἐν σχέσει πρὸς τὸν πληθυσμὸν καὶ τῶν συνεπείᾳ τῶν λόγων τούτων δυσμενῶν συνθηκῶν διαβιώσεως αὐτῶν. Φεύγοντες ὅμως οἱ Ἕλληνες εἰς ἄλλους τόπους συναπεκόμιζον μεθ' ἑαυτῶν καὶ τὰ στοιχεῖα τοῦ πολιτισμοῦ τῆς πατρίδος των, ἥτις, ὡς γνωστόν, ἐγέννησε καὶ ἐξέθρεψε τοὺς δημιουργοὺς τοῦ παγκοσμίου πολιτισμοῦ. Διὰ τῶν πολιτιστικῶν τούτων στοιχείων ἐγένοντο οἱ φορεῖς προόδου καὶ ἀναπτύξεως τῶν ἄλλων λαῶν, ὡς τοῦτο ἀναγνωρίζεται ἤδη ὑφ' ὅλων τῶν ἐπιστημόνων τοῦ κόσμου.

Οἱ Ἕλληνες ὅμως οἱ μεταναστεύσαντες εἰς τὴν φιλόξενον χώραν τῆς Ἀμερικῆς δὲν εὗρον λαὸν κατωτέρου πολιτισμοῦ τοῦ ἰδικοῦ των, ἀλλὰ προηγμένον τεχνικῶς καὶ πνευματικῶς. Οὕτω δὲ δὲν εἶχον νὰ προσφέρωσιν εἰς αὐτὸν ὅσα προσέφερον πολιτιστικὰ ἀγαθὰ εἰς ἄλλους ἄλλοτε λαούς. Πρέπει ἐν τούτοις νὰ γνωρίζωσιν ὅτι ὁλόκληρον τὸ ἀνώτερον στρῶμα τοῦ Ἀμερικανικοῦ πολιτισμοῦ ὀφείλεται εἰς τὰ θεμέλια καὶ τὰς ἀξίας, ποὺ ἐδημιούργησεν ὁ Ἑλληνοχριστιανικὸς πολιτισμός. Ἡ δὲ Ἀμερικανικὴ Συμπολιτεία ἔδωκε μόνη τὸ παράδειγμα τῆς εὐγνωμοσύνης καὶ ἀγάπης αὐτῆς πρὸς τὴν μικρὰν Ἑλλάδα, χώραν δημιουργήσασαν τὸν ἐν λόγῳ πολιτισμόν.

Ἐκ τούτου οἱ Ἕλληνες τῆς Ἀμερικῆς πρέπει νὰ εἶναι ὑπερήφανοι, διότι ἡ μητρική των χώρα ἔδωκεν εἰς τὸν κόσμον τὰ μέσα τῆς προόδου αὐτοῦ, καὶ νὰ ἔχουν κατὰ νοῦν ὅτι αὐτοί, τέκνα τοιαύτης πατρίδος, οὐδέποτε πρέπει νὰ λησμονῶσι τὴν γενέτειραν.

Ἐν τῇ ξένῃ οἱ Ἕλληνες ὀφείλουν νὰ διατηρῶσιν ἀκμαίαν τὴν ἐθνικήν των συνείδησιν, νὰ ἔχωσιν ὁμόνοιαν μεταξύ των καὶ νὰ ὑπακούωσιν εἰς τὰ προστάγματα καὶ τὰς ὑποδείξεις τῶν Ὀρθοδόξων Ἐκκλησιαστικῶν αὐτῶν Ἀρχῶν. Ἄλλαι μειονότητες καὶ ἑτερόδοξοι Ἐκκλησίαι, ὡς ἡ Καθολικὴ π.χ., δεικνύουσι περισσοτέραν ἡμῶν κατανόησιν, τυφλῶς ὑπακούουσαι καὶ πειθαρχοῦσαι εἰς τὰς Ἐκκλησιαστικὰς αὐτῶν Ἀρχὰς καὶ γνωρίζουσαι, ὅτι ἄνευ πειθαρχίας καὶ ἀπολύτου ἀφοσιώσεως πρὸς τοὺς Ἱερατικοὺς Προϊσταμένους των, οὐδὲν εἶναι εἰς θέσιν ὡς ὁλότης νὰ ἐπιτύχωσι.

Οἱ ἡμέτεροι ἐνταῦθα ὁμογενεῖς ποιμαίνονται ὑπὸ Ἱεράρχου διαπρεποῦς, ὅστις προέτεινε τὴν ΔΕΚΑΔΟΛΛΑΡΙΟΝ ἐτησίαν συνεισφοράν, διὰ νὰ ἐκτελεσθῶσιν ἔργα ὑψίστης σημασίας, λαμπρὰ καὶ χρήσιμα εἰς τὸ Ἑλληνορθόδοξον πλήρωμά του. Πόσον εἶναι ἀπαραίτητος ἡ συνεισφορὰ αὕτη φαίνεται ἐκ τοῦ γεγονότος ὅτι οὕτω μόνον εἶναι δυνατὴ ἡ συντήρησις τῆς Θεολογικῆς Σχολῆς, τῆς Ἀκαδημίας τοῦ Ἁγίου Βασιλείου (Διδασκαλείου καὶ Ὀρφανοτροφείου), τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, ἥτις εἶναι καλῶς ὠργανωμένη μὲ τὰς 320 ἐξ αὐτῆς ἐξαρτωμένας Κοινότητας, τοῦ Οἰκουμενικοῦ Πατριαρχείου Κωνσταντινουπόλεως, τοῦ Πατριαρχείου Ἱεροσολύμων, τῶν ἀποφοίτων τῆς Θεολογικῆς Σχολῆς, προκειμένου νὰ συνεχίσωσι τὰς σπουδάς των εἰς τὰς Ἀθήνας, τοῦ Ταμείου Συντάξεως τοῦ Ἱεροῦ Κλήρου, τοῦ Ταμείου Συντάξεως τῶν Διδασκάλων, τοῦ Παναγίου Τάφου, τῶν ἐν Ἑλλάδι Τυφλῶν, τῶν ἀναπήρων καὶ τῶν φυματικῶν.

Τὰ ἱερὰ ὡς ἄνω τοῦ Ἑλληνισμοῦ τῆς Ἀμερικῆς καθιδρύματα ὡς καὶ τὰ ἄλλα τοῦ ἄλλου Ἑλληνισμοῦ ἐνισχυόμενα ὑπὸ τῶν ὁμογενῶν μας θὰ τιμῶσι τούτους ἐσαεὶ καὶ θὰ ἀποδεικνύωσιν ὅτι οἱ ἐξ Ἑλλάδος ἐν Ἀμερικῇ μετανάσται δὲν ἔπαυσαν οὐδ' ἐπὶ στιγμὴν νὰ ἀποτελοῦν τοὺς συνεχιστὰς τῶν εὐγενῶν Ἑλληνικῶν παραδόσεων τοῦ ἀθανάτου Ἑλληνικοῦ πνεύματος. Τὰ ἄξια καὶ φιλότιμα τέκνα τῆς πτωχῆς Ἑλλάδος μόνον διὰ τῶν εὐαγῶν τούτων καθιδρυμάτων θὰ δυνηθῶσι νὰ διατηρήσωσι τὴν ἐθνικήν των συνείδησιν ἐντὸς τῆς Ἀμερικανικῆς οἰκογενείας καὶ ζωῆς καὶ νὰ καλλιεργήσωσι τὰς σπανίας ἀρετάς, μεθ' ὧν εἶναι φύσει πεπροικισμένος ὁ Ἕλλην.

Ἐπὶ τούτοις δέον νὰ ἐξαρθῇ τὸ γεγονὸς ὅτι ἡ οἰκονομικὴ ἐνίσχυσις δι' ἀφειδῶν δωρεῶν τῶν Ἑλλήνων τῆς Ἀμερικῆς πρὸς τὰ Πατριαρχεῖα Κωνσταντινουπόλεως καὶ Ἱεροσολύμων συνεχίζει παλαιοτέρας καλὰς ἐποχάς, καθ' ἃς ὁ Ἕλλην πλὴν τοῦ κερδώου ἐθεράπευε καὶ τὸν Λόγιον Ἑρμῆν, ἐποχὰς κατὰ τὰς ὁποίας ἐκτίζοντο ἐν μέσαις Ἀθήναις τὰ Ζάππεια, τὰ Ἀβερώφεια, ἡ Σιναία Ἀκαδημεία καὶ ἡ Βαλλιάνειος Βιβλιοθήκη.

Πρὸς τούτοις τὸ ΔΕΚΑΔΟΛΛΑΡΙΟΝ ἀφ' ἑνὸς θὰ ἐξασφαλίσῃ εἰς τὴν Ἐκκλησίαν τὴν ὕπαρξιν πόρων διὰ τὸ ὡς ἄνω ἐθνοσωτήριον καὶ κοινωφελέστατον ἔργον της, ἀφ' ἑτέρου δὲ δὲν θὰ ἐνοχλῇ καθημερινῶς τοὺς ὁμογενεῖς, ἐφ' ὅσον πρόκειται περὶ ἐτησίας προσφορᾶς.

Ἔχομεν τὴν πεποίθησιν ὅτι οἱ Ἕλληνες τῆς Ἀμερικῆς, μνήμονες τοῦ ὑπερόχου ἱστορικοῦ παρελθόντος τῆς ἐνδόξου πατρίδος των καὶ βασιζόμενοι εἰς τὴν προσωπικότητα τοῦ Ἱεράρχου των, δὲν θὰ θελήσουν νὰ ὑστερήσουν εἰς τὴν πραγματοποίησιν μεγάλων ἔργων, οἷα τὰ ἀνωτέρω.

ΕΤΟΣ Κ΄ Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ ΑΡΙΘ. 408

ΑΡΧΙΕΠΙΣΚΟΠΗ

—Τὴν 27ην Φεβρ., κατόπιν μακρᾶς ἀσθενείας, ἀπεβίωσεν ὁ Ἐπίσκοπος Σικάγου Γεράσιμος. Ὁ θάνατος τοῦ Θεοφιλεστάτου ἐπροξένησε βαθυτάτην λύπην μεταξὺ τῶν συγγενῶν, συνεργατῶν καὶ ὑπευθύνων παραγόντων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς. Ἡ σορὸς τοῦ ἀειμνήστου Ἱεράρχου ἐναπετέθη εἰς λαϊκὸν προσκύνημα εἰς τὸν Καθεδρικὸν Ναὸν τοῦ Σικάγου «Εὐαγγελισμός», ὅπου καὶ παρέμεινε μέχρι τῆς πρωΐας τῆς Πέμπτης, 4ης Μαρτίου. Ὁ «Ὀρθόδοξος Παρατηρητὴς» ἐκφράζει τὴν βαθυτάτην λύπην του διὰ τὸν θάνατον τοῦ Θεοφιλεστάτου. Τὴν βιογραφίαν τοῦ μεταστάντος καὶ τὰ τῆς κηδείας θὰ ἀναγράψῃ εἰς τὸ ἑπόμενον φύλλον.

—Ἡ Ἱερὰ Ἀρχιεπισκοπή, ἐν τῇ ἐπιθυμίᾳ της ὅπως πραγματοποιήσῃ τὴν ὀργάνωσιν τῶν χορῳδιῶν τῆς Νέας Ὑόρκης «εἰς μίαν μεγάλην ὁμάδα, ἵνα ἐμφανίζηται αὕτη κατὰ καιρούς, δίδῃ συναυλίας καὶ παρουσιάζηται οὕτω ἡ Ὀρθόδοξος ἡμῶν Ἐκκλησία εἰς τὰ ὄμματα τοῦ Ἀμερικανικοῦ κοινοῦ ὠργανωμένη καὶ εἰς τὸν τομέα αὐτόν», προσεκάλεσε τοὺς ἐλλογιμωτάτους διευθυντὰς τῶν Χορῳδιῶν τῶν Κοινοτήτων Μείζονος Νέας Ὑόρκης εἰς συνεδρίασιν τὴν Τετάρτην, 17ην Φεβρουαρίου καὶ ὥραν 6:45 μ. μ. Τὴν ἰδίαν ἡμέραν καὶ ὥραν 7:00 μ. μ. συνεκάλεσεν ἑτέραν συνεδρίασιν τῶν μελῶν τῶν χορῳδιῶν. Ἑκάστη τούτων ἀντεπροσωπεύθη εἰς τὴν συνεδρίασιν διὰ δύο ἐκ τῶν μελῶν της.

—Ὁ ἱερεὺς τοῦ ἐκστρατευτικοῦ σώματος Ἑλλάδος εἰς τὴν Κορέαν, Πανοσιολ. Ἀρχιμανδρίτης Ἀνδρέας Χαλκιόπουλος, ὑπέβαλεν ἔκθεσιν εἰς τὸν Σεβασμιώτατον Ἀρχιεπίσκοπον σχετικὴν μὲ τὴν ὀργάνωσιν τοῦ πρώτου Ὀρθοδόξου Ναοῦ ἐν Κορέᾳ καὶ τὴν χειροτονίαν τοῦ νέου ἱερέως τοῦ Ναοῦ τούτου, Αἰδεσ. Βόρις Νοῦν. Ἡ συγκινητικὴ αὕτη ἔκθεσις τοῦ Πατρὸς Χαλκιοπούλου κατὰ τὸ μεγαλύτερον αὐτῆς μέρος ἔχει ὡς ἑξῆς: «Ἡ φωτιὰ τοῦ πολέμου δὲν ἠρήμωσε τὰς πόλεις μόνον καὶ δὲν ὠρφάνευσε τὰς οἰκογενείας, ἀλλὰ ἐστέρησε καὶ ἀπὸ τοὺς πιστοὺς Χριστιανοὺς τοὺς ἱερεῖς των. Διʼ αὐτό, οἱ Ὀρθόδοξοι Χριστιανοὶ Κορεάται, μετὰ τὴν ἀνακωχὴν καὶ τὴν ἀπόκτησιν τοῦ ἱεροῦ Ναοῦ, ποὺ ἔκτησε δι' αὐτοὺς τὸ Ἐκστρατευτικὸν Σῶμα Ἑλλάδος, ἐζήτησαν νὰ ἀποκτήσουν καὶ τὸν ἰδικόν των ποιμένα. Ὁ Κύριος εἰσήκουσε τὰς προσευχάς των. Τὸ πρόβλημα παρουσίαζε πολλὰς δυσκολίας. Ἡ πρώτη ἦτο νὰ ἐξευρεθῇ τὸ κατάλληλον καὶ ἄξιον πρόσωπον διὰ τὸ μέγα αὐτὸ ὑπούργημα. Κατόπιν ὅμως προσευχῶν, ἐπισταμένης ἐρεύνης καὶ ἐκλογῆς ἐκ μέρους τῶν πιστῶν Κορεατῶν, ὁ Θεὸς ἐπενέβη καὶ ἀνέδειξε τὸν ἄξιον μεταξὺ τριῶν ὑποψηφίων. Ὀνομάζεται Βόρις Νοῦν. Εἶναι πιστὸς καὶ ζηλωτής. Σεμνὸς καὶ ταπεινὸς οἰκογενειάρχης μὲ πέντε παιδιά. Μορφωμένος καὶ ἐπὶ δεκαετίαν γραμματεὺς τοῦ πρώην σφαγιασθέντος Κορεάτου ἱερέως, Ἀλεξίου. Δυσκολώτατον ἦτο τὸ ζήτημα τῆς χειροτονίας. Ἔπρεπε νὰ λάβῃ χώραν εἰς τὴν Ἑλλάδα, εἰς τὴν Ἀμερικήν, ἢ εἰς τὴν Ἰαπωνίαν. Κατόπιν ἐνεργειῶν, ἐκρίθη νὰ χειροτονηθῇ εἰς Ἰαπωνίαν, ὅπου εἶναι πλησιέστερον καὶ ὅπου ὑπάρχει Ὀρθόδοξος ἐπίσκοπος. Ἀλλʼ ἡ Ἰαπωνικὴ Κυβέρνησις ἔχει ἀπαγορεύσει ἐκεῖ τὴν μετάβασιν Κορεατῶν πολιτῶν. Τὸ Ἐκστρατευτικὸν Σῶμα τῆς Ἑλλάδος τότε, τῇ πρωτοβουλίᾳ τοῦ εὐσεβοῦς καὶ πιστοῦ του Διοικητοῦ, εὑρῆκε τρόπον διὰ νὰ λύσῃ τὸ πρόβλημα αὐτὸ καὶ ὁλοκληρώσῃ ἔτσι τὸ ἔργον ποὺ ἤρχισεν εἰς Κορέαν μὲ τὴν ἀνοικοδόμησιν τοῦ Ἱεροῦ Ναοῦ. Παρʼ ὅλας τὰς δυσκολίας, τὰ ἐμπόδια, τὰς ἀνωμαλίας, τοὺς κινδύνους καὶ τὰς εὐθύνας, εἰς τὰς 7 Ἰανουαρίου ἐ.ἔ. ὁ ὑποψήφιος Κορεάτης, συνοδευόμενος ὑπὸ τοῦ ἱερέως τοῦ Ε.Σ.Ε., ἀναχωροῦσε ἀεροπορικῶς διὰ Τόκιον. Εἶχαν ὅλα προετοιμασθῇ πρὸ καιροῦ, καὶ τὸ Σάββατο, 9 Ἰανουαρίου, ὁ Βόρις ἐχειροτονήθη διάκονος διὰ χειρῶν τοῦ ἐπισκόπου Τοκίου κ. Εἰρηναίου, εἰς τὸν Ἱερὸν Ναὸν τοῦ Ἁγίου Νικολάου, τὴν δὲ Κυριακήν, 10 τοῦ ἰδίου μηνός, ἐχειροτονήθη ἱερεύς. Εἰς τὴν Θείαν Λειτουργίαν ἔλαβον μέρος μετὰ τοῦ Ἐπισκόπου, ὁ ἱερεὺς τοῦ Ε.Σ.Ε., τρεῖς Ἰάπωνες ἱερεῖς καὶ δύο Ρῶσσοι, καθὼς καὶ δύο ἱεροδιάκονοι Ἰάπωνες. Κατὰ τὴν χειροτονίαν παρευρέθησαν οἱ ἐν Τόκιῳ διαμένοντες δύο Ἕλληνες Στρατηγοί μας μετὰ τοῦ ἐπιτελείου των, οἱ ὁμογενεῖς τοῦ Τοκίου, ἀρκετοὶ Ἑλληνοαμερικανοί, καὶ πλῆθος Ρώσσων καὶ Ἰαπώνων Χριστιανῶν. Καθʼ ὅλην τὴν διάρκειαν τῆς Θείας Λειτουργίας ἐπικρατοῦσε ἀπόλυτος σιγὴ καὶ εὐλάβεια. Ἰδιαιτέρως κατὰ τὴν ὥραν τοῦ μυστηρίου τῆς χειροτονίας. Ἱερὰ συγκίνησις κατέλαβε τοὺς πάντας ὅταν ἐψάλλετο ὑπὸ τοῦ Ἀρχιερέως ἑλληνιστὶ τὸ «Ἡσαΐα χόρευε . . .» καὶ κυρίως ὅταν ἀναφωνοῦσαν ὅλοι τὸ «Ἄξιος . . .» πάλιν ἑλληνιστί, ὅπως συνηθίζουν οἱ Ρῶσσοι καὶ Ἰάπωνες. Ὁ νεοχειροτονηθεὶς ἱερεὺς κ. Βόρις ἦτο πολὺ συγκεκινημένος καὶ μὲ τὴν συμπαθητικὴν μορφήν του εἶχεν ἀποσπάσει τὴν ἀγάπην καὶ τὴν ἐκτίμησιν ὅλου τοῦ ἐκκλησιάσματος. Μετὰ τὴν χειροτονίαν ὡμίλησαν ὁ παρευρεθεὶς εἰς Τόκιον Ἀμερικανορῶσσος ἱερεὺς λοχαγὸς τοῦ Ναυτικοῦ καὶ ὁ ἱερεὺς τοῦ Ε.Σ.Ε. Ὑπεμνήσθη ὅτι διὰ τῆς χειροτονίας τοῦ Κορεάτου ἱερέως θὰ μνημονεύωνται ἐπὶ αἰῶνας, εἰς τὸ ἅγιον θυσιαστήριον, οἱ πεσόντες ἐν Κορέᾳ ἥρωές μας. Εἰς τὸ τέλος ὅλο τὸ ἐκκλησίασμα συνεχάρη τὸν νεοχειροτονηθέντα ἱερέα κ. Βόρις καὶ τοῦ ηὐχήθη νὰ ἀναδειχθῇ ἄξιος ὑπηρέτης τοῦ Κυρίου. Ὅταν ἐπέστρεψεν ἀπὸ τὴν Ἰαπωνίαν, ὁ ἱερεὺς κ. Βόρις παρέμεινεν ἐπὶ μίαν σχεδὸν ἑβδομάδα εἰς τὸ Ἑλληνικὸν Σύνταγμα, καὶ τὴν Κυριακήν, 17 Ἰανουαρίου, συνελειτούργησε εἰς τὸ στρατόπεδόν μας μετὰ τοῦ ἱερέως τοῦ Ε.Σ.Ε., παρισταμένου ὅλου τοῦ Συντάγματος μετὰ τοῦ Διοικητοῦ. Τὸ ἀπόγευμα τῆς ἰδίας ἡμέρας ἔγινεν εἰς Σεούλ, εἰς τὸν Ἱερὸν Ναὸν τοῦ Ἁγίου Νικολάου, ἡ ἐγκαθίδρυσίς του μετὰ πάσης ἐπισημότητος. Παρευρέθησαν ἐκεῖ οἱ δύο Στρατηγοί μας μετὰ τοῦ Διοικητοῦ μας. Ἔγινε μία μικρὰ δοξολογία καὶ δέησις. Ὡμίλησεν ὁ ἱερεὺς κ. Βόρις μὲ πίστιν καὶ βαθεῖαν συγκίνησιν πρὸς τοὺς Κορεάτας καὶ ηὐχαρίστησε τὸν Θεὸν καὶ τὸ Ε.Σ.Ε. διὰ τὴν μεγάλην αὐτὴν δωρεάν. Εἰς τὸ τέλος ὅλοι οἱ Κορεάται Χριστιανοὶ μὲ ἀνέκφραστον χαρὰν καὶ συγκίνησιν τὸν συνεχάρησαν καὶ τοῦ ἠσπάσθησαν τὴν δεξιάν».

Γραφεῖον Παιδείας

—Κατὰ τὴν λήξασαν χειμερινὴν περίοδον τὸ Γραφεῖον Παιδείας τῆς Ἱ. Ἀρχιεπισκοπῆς διωργάνωσε σειρὰν διαφωτιστικῶν διαλέξεων ἐπὶ τῶν θεμάτων τῆς γλώσσης, τοῦ Ἑλληνοχριστιανικοῦ πολιτισμοῦ καὶ τῆς παιδείας. Αἱ διαλέξεις αὗται, δοθεῖσαι εἰς τὰς αἰθούσας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, ἐσημείωσαν μεγάλην ἐπιτυχίαν. Τὴν πρώτην διάλεξιν τῆς ληξάσης χειμερινῆς περιόδου τὴν ἔδωκεν ὁ Βουλευτὴς Πειραιῶς, καθηγητὴς κ. Γ. Τζατζάνης, μὲ θέμα «Ἑλληνισμὸς καὶ Χριστιανισμός». Ἐπηκολούθησεν ἡ διάλεξις τοῦ εἰς τὰ Ἡνωμένα Ἔθνη μονίμου ἀντιπροσώπου τῆς Ἑλλάδος κ. Ἀλέξη Κύρου, μὲ θέμα τὰς «Σχέσεις μεταξὺ Ἀμερικῆς καὶ Ἑλλάδος». Ὁ νῦν γενικὸς διευθυντὴς τοῦ Ὑπουργείου τῶν Ἐξωτερικῶν τῆς Ἑλλάδος ἀπεκάλυψεν ἐνδιαφερούσας σελίδας ἐκ τῆς διπλωματικῆς ἱστορίας τῶν δύο φίλων ἐθνῶν, καὶ τὴν ἀλληλεγγύην των εἰς πολλὰ σημεῖα εἰς τὰ ὁποῖα ἐφάπτεται ὁ πολιτισμός των. Ἄλλη λίαν ἐνδιαφέρουσα διάλεξις ἦτο ἡ δοθεῖσα ὑπὸ τοῦ αἰδ. Θεοδώρου Θεοδωρίδου. Τὸ θέμα του ἦτο «Ἡ Ἐρασμιακὴ Προφορά». Κατέδειξεν ἱστορικῶς καὶ γλωσσικῶς τὸ ζήτημα τῆς προφορᾶς καὶ ἀνέφερε τὴν ὑποτροπὴν τὴν ὁποίαν ἔπαθαν αἱ σπουδαὶ τῶν Ἑλληνικῶν Γραμμάτων ἐκ τῆς νεκροποιήσεως μιᾶς ζωντανῆς ἕως σήμερον γλώσσης μέσῳ τῆς Ἐρασμιακῆς προφορᾶς. Ἡ τετάρτη διάλε-

ξις ἐδόθη κατὰ τὴν τελετὴν πρὸς τιμὴν τοῦ τύπου, ὑπὸ τοῦ αἰδ. Δημητρίου Καλλιμάχου, ὁ ὁποῖος ἀνέφερε τοὺς ἀγῶνας τῶν πρώτων δημοσιογράφων καὶ τὰ πολλαπλᾶ εὐεργετήματα τοῦ Ἑλληνικοῦ τύπου τῆς Ἀμερικῆς εἰς τὰ ἐνταῦθα ἱδρύματα καὶ εἰς τὴν Ἑλλάδα. Κατακλεὶς τῶν διαλέξεων ἦτο ἡ δοθεῖσα ὑπὸ τοῦ διευθυντοῦ τῆς Θεολογικῆς μας Σχολῆς ἐν Brookline, πανοσ. Δρος Νίκ. Πατρινάκου, μὲ τὸ ἐξόχως ἐνδιαφέρον θέμα «Ἡ Ἐπιβίωσις τῆς Ἑλληνικῆς Γλώσσης ἐν Ἀμερικῇ». Ὁ παν. Δρ. Πατρινάκος ἐξήτασε τὰς προσπαθείας τῆς Ἀρχιεπισκοπῆς εἰς τὸν τομέα τῆς ἐκπαιδεύσεως τῆς νεολαίας ἀπὸ ἐπιστημονικῆς ἀπόψεως καὶ ἐνημρόνισεν αὐτὰς μὲ τὴν θεωρίαν τῆς «φυλετικῆς συνειδήσεως» τοῦ Ἑλβετοῦ ψυχολόγου Δόκτορος Jung.

—Τὸ Ἐκπαιδευτικὸν Γραφεῖον δὲν περιωρίσθη εἰς τὰς ἐν τῇ Ἀρχιεπισκοπῇ μόνον διαλέξεις. Ὁ διευθυντὴς τῆς Παιδείας κ. Ν. Βαβούδης ἔφερε τὸ κήρυγμα τῆς Ἀρχιεπισκοπῆς καὶ εἰς ἄλλα σημεῖα τῆς Μείζονος Νέας Ὑόρκης. Ἔδωκε διάλεξιν εἰς τὸ Ἀχεπικὸν Κέντρον τῆς Τζαμαΐϊκας κατὰ τὴν Ἑβδομάδα τῆς Ἐκπαιδεύσεως τῆς Ἀχέπα, μὲ θέμα «Ἡ Πάλη τοῦ Ἀνατολικοῦ Πολιτισμοῦ καὶ τοῦ Ἑλληνικοῦ». Εἰς τὸ Ἐκπαιδευτήριον τοῦ Μπρὸνξ μὲ θέμα «Ὁ Ἑλληνοχριστιανικὸς Πολιτισμός». Εἰς τὸ Newark, N.J., ὑπὸ τὴν αἰγίδα τῆς Κοινότητος τοῦ Ἁγίου Νικολάου, μὲ θέμα «Οἱ Θεμελιωταὶ τοῦ Ἑλληνοχριστιανικοῦ Πολιτισμοῦ». Ὡσαύτως διάλεξιν εἰς τὴν συγκέντρωσιν τῶν Κωνσταντινουπολιτῶν εἰς τὸ ξενοδοχεῖον McAlpin μὲ τὸ ἐξόχως κοινωνικὸν θέμα «Πῶς πᾶν οἱ στραβοὶ στὸν Ἅδη».

GOYA

In its 30 months of existence, GOYA has established chapters in 130 of our Church Communities and this number is rapidly growing. One year ago, the youth of each Diocese met in Conference to subdivide their Diocese areas into Districts, and within the next four months each of these twelve Districts throughout the Nation will convene District Conferences so that all Greek Orthodox young people in America can be introduced to GOYA on a District level. The purpose of the District organization is to establish an annual program of GOYA activities — athletic tournaments, choir festivals, exchange religious lecturers, socials, etc. — for all Chapters in their respective areas. The District Conference also annually brings together all youth of the area for a weekend of spiritual, social, and athletic fellowship. In short, for most young people, the District Conference is the culmination of their GOYA activities for the entire year. Below, follows a brief account of the activities of some of our GOYA Chapters throughout the country:

In Portland, Oregon, the District GOYA officers have been working closely with their Bishop, His Grace Athenagoras, on a Diocese Sunday School program that has evidenced an upsurge in Sunday School enrollment and an establishment of Sunday Schools where none previously existed. In Birmingham, Alabama, the youth of the two local Churches have united into one organization and the united GOYA of Birmingham have undertaken the citywide civic project of the Spastic Campaign for spastic children. This has won high praise and civic acclaim for this GOYA Chapter. In Los Angeles, a special Committee of Los Angeles GOYANS, working cooperatively with the National Organization, has nearly completed a monumental work in filming the Divine Liturgy. The film is being produced in technicolor and sound, including recording of the priests, psaltists, and the famous Los Angeles choir. The entire film will be narrated in English, explaining the significance, history and traditions exemplified in the Holy Liturgy. This will be available for showing to all GOYA Chapters later this Spring and is part of the national GOYA religious educational program.

That the youth can raise money for their Church was recently proven by the GOYA of St. Charalambos of Canton, Ohio. There are two Greek Orthodox Communities in Canton and on National Youth Sunday last September the GOYA of St. Charalambos presented the local Church building fund committee with a total of $75,000 in cash and pledges toward their new Church and Community Building. On a national level, the recent December 20 Ionian Relief Fund Drive fully demonstrated the willingness and the ability of the Greek Orthodox Youth of America to aid their Church when necessity calls.

The senior GOYA does not forget the juniors. In Philadelphia, the United GOYA of all three Churches of Philadelphia have undertaken a citywide program of planned leadership for a Philadelphia junior GOYA consisting of youngsters below 18 years of age.

These examples represent the type of GOYA activity that is currently taking place throughout the Nation.

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

—Ἐκ δημοσιευθείσης ἐκθέσεως εἰς τὸν «Ἀπόστολον Ἀνδρέαν» τοῦ Μητροπολίτου Θυατείρων κ. Ἀθηναγόρα πληροφορούμεθα ὅτι κατὰ τὸ ἔτος 1953 «ἡ Μητρόπολις Θυατείρων ἀπέκτησε τέσσαρας νέας ὠργανωμένας Κοινότητας, ἤτοι Φραγκφούρτης, Γλασκώβης, Μπορδώ, καὶ Μόντε Κάρλο Νίσης. Τέσσαρες ἄλλαι ὀργανοῦνται ἤδη, ἤτοι Ἀμβούργου, Μπρίστολ, Μπίρμιγκχαμ, καὶ Σαλὶν ντὲ Γκιρών. Τέσσαρες στερούμεναι ἐφημερίου, ἀπέκτησαν τοιοῦτον: Μάλτας, Βενετίας, Βιέννης, καὶ Κάρδιφ. Δύο παρέχουν ἱκανὰς ἐλπίδας ὀργανώσεως, ἡ τοῦ Βερολίνου καὶ ἡ τῆς Κολωνίας, μία δὲ παρέχει τοιαύτας, ἡ τοῦ Μιλάνου, καὶ μία ἤρχισε νὰ λειτουργῇ».

—Τὴν Α.Θ. Παναγιότητα ἐπεσκέφθη ὁ Δομινικανὸς Πατὴρ Yves Congar. Οὗτος εἶναι γνωστὸς ἀπὸ τὰ ποικίλα θεολογικά του συγγράμματα, τὴν ὑψηλὴν εἰς τὰ δι-εκκλησιαστικὰ ζητήματα ἀρθρογραφίαν του καὶ τὸ ἰδιάζον ἐνδιαφέρον του ὑπὲρ τῆς Οἰκουμενικῆς κινήσεως. Ὁ Πατὴρ Congar ἐπέστρεψεν ἐκ περιοδείας του ἀνὰ τὴν Ἐγγὺς Ἀνατολήν, Αἴγυπτον, Ἱερουσαλήμ, Συρίαν καὶ Λίβανον, ὅπου ἔδωκε διαλέξεις ἐπ' εὐκαιρίᾳ τῆς 900ῆς ἐπετείου τοῦ Σχίσματος. Γενόμενος δεκτὸς μετὰ πολλῆς τῆς ἐγκαρδιότητος παρὰ τοῦ Οἰκουμενικοῦ Πατριάρχου, παρέμεινεν ἐπὶ ὥραν εἰς συνομιλίαν ἐντὸς ἀτμοσφαίρας φιλικωτάτης, προεπέμφθη δὲ μετὰ τιμῆς.

—Ἡ ἑορτὴ τῶν Τριῶν Ἱεραρχῶν, ἡμέρα τῶν γραμμάτων, ἑωρτάσθη ἐν τοῖς Πατριαρχείοις σύμφωνα μὲ μακραίωνα παράδοσιν καὶ μὲ πολλὴν ἐπιβλητικότητα. Τῆς μεγαλοπρεποῦς λειτουργίας ἐν τῷ Πανσέπτῳ Πατριαρχικῷ Ναῷ καὶ τοῦ μνημοσύνου ὑπὲρ τῶν ἀποβιωσάντων Ἱδρυτῶν, Κτιτόρων, Ἐφόρων, Σχολαρχῶν, Καθηγητῶν, Διδασκάλων καὶ Μαθητῶν τῆς Μεγάλης Σχολῆς καὶ τῶν λοιπῶν ἱδρυμάτων ἐπηκολούθησε δεξίωσις εἰς τὸ Πατριαρχικὸν Γραφεῖον.

ΔΙΕΚΚΛΗΣΙΑΣΤΙΚΑ

—Αἱ Χριστιαναὶ γυναῖκες 113 χωρῶν τοῦ κόσμου θὰ ἑορτάσουν τὴν 5ην Μαρτίου διὰ 67ην φορὰν τὴν ἐτησίαν ἡμέραν τῆς προσευχῆς. Εἰς ὅλον τὸν κόσμον κατὰ τὴν ἡμέραν αὐτὴν αἱ γυναῖκες θὰ παρακαλέσουν τὸν Θεὸν νὰ χαρίσῃ εἰρήνην καὶ ἕνα καλλίτερον κόσμον δι' ἡμᾶς καὶ διὰ τὰ τέκνα των.

—Τὴν 26ην Ἰανουαρίου εἰς Lucknow, India, ἀπεβίωσεν ἐκ καρδιακοῦ νοσήματος ἡ Miss Sarah Chakko, ἐκ τῆς ὁμάδος τῶν ἐξ προέδρων τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν. Ἕνεκα τῆς ἐξαιρετικῆς της μορφώσεως καὶ τῆς πλουσιωτάτης της δράσεως εἰς τὸν τομέα τῆς ὀργανώσεως τῶν Χριστιανῶν γυναικῶν τῆς πατρίδος της εἶχε ἐκλεγῇ τὸν Αὔγουστον τοῦ 1951 μέλος τοῦ Προεδρείου τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν. Ὑπῆρξεν ἕως σήμερα ἡ μόνη γυναῖκα ἥτις ἐτιμήθη διὰ τοιαύτης ὑψηλῆς θέσεως.

—Σύμφωνα μὲ τὸ πρόγραμμα τὸ ὁποῖον καθωρίσθη ὑπὸ τῆς ἐκτελεστικῆς ἐπιτροπῆς τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν εἰς τὴν συνεδρίασιν τῆς 2 - 5 Φεβρουαρίου εἰς Konigstein τῆς Γερμανίας, τὸ δεύτερον μετὰ τὸν πόλεμον συνέδριον θὰ συνέλθῃ εἰς τὸ Πανεπιστήμιον Νὸρθ Γουέστερν τοῦ Ἔβανστον ἀπὸ τὰς 15 - 31 Αὐγούστου 1954. Εἰς τὸ Συνέδριον θὰ λάβουν μέρος ἀντιπρόσωποι τῶν 161 Ἐκκλησιῶν, μελῶν τοῦ Παγκοσμίου Συμβουλίου, προερχόμενοι ἐκ 48 διαφόρων χωρῶν. Ὁ Πρόεδρος Ἀϊζενχάουερ προσεκλήθη νὰ ὁμιλήσῃ εἰς τὸ Συνέδριον καὶ ἐξέφρασε τὴν ἐλπίδα ὅτι θὰ δυνηθῇ νὰ ἀποδεχθῇ τὴν πρόσκλησιν. Τὸ Συνέδριον θὰ ἀρχίσῃ τὰς ἐργασίας του κατόπιν Θείας Λειτουργίας, ἥτις θὰ τελεσθῇ τὴν Κυριακήν, 15ην Αὐγούστου, εἰς τὰς 10 π. μ. Εἰς τὴν Θείαν Λειτουργίαν θὰ λάβῃ μέρος καὶ ὁ ἐκ τῶν Προέδρων τοῦ Συμβουλίου Ἐπίσκοπος Θυατείρων κ. Ἀθηναγόρας. Τὸ κύριον πρὸς συζήτησιν θέμα τοῦ Συνεδρίου θὰ εἶναι: «Ὁ Χριστὸς — ἡ Ἐλπὶς τοῦ Κόσμου».

ΑΚΑΔΗΜΙΑ ΑΓ. ΒΑΣΙΛΕΙΟΥ

Εἰσπράξεις Μηνὸς Ἰανουαρίου

A. GENERAL

Mr. Nicholas Cochinos, Poughkeepsie, N. Y., $10.00; Mrs. Dorothy Vafeades, Mahonoy City, Pa., $15.00; Mr. Charles Rangazas, New Haven, Conn., $100.00; Mr. Michael Economy, Kansas City, Kansas, $50.00; Mr. Peter Stavrides, New Haven, Conn., $100.00; Mr. K. Markides, New Haven, Conn., $60.00; Mrs. M. Theodore, Joliet, Ill., $50.00; Mr. T. Bambalis, Winston-Salem, N. C., $50.00; Mr. William Chilakos, Sydney, N. S., Canada, $70.00; Mr. Thomas Dovas, Weehawken, N. J., $40.00; Miss Helen Saintanis, Garrison, N. Y., $50.00; Miss Fotine Angelos, Garrison, N. Y., $50.00; Mr. K. Tsiokos, Mahonoy City, Pa., $50.00; Lodges Parnasos and Alkistis, Tulsa, Okla., $25.00; Mrs. Kariyannakis, Holy Trinity Church, Springfield, Mass., $5.00; Mr. Jack Snyder, Altoona, Pa., $5.00; Greek-American Youth Club, Youngstown, Ohio, $50.00; St. Basil Sunday School, Stockton, Calif., $35.00; Daughters of Penelope, c/o Mrs. N. Papadeas, Altoona, Pa., $12.00; Mr. Thomas A. Adams, Newark, N. J., $250.00; Mrs. Marie A. Adams, Newark, N. J., $1,250.00; Mr. D. Booth, Marie, Mich., $60.00; Mr. Basil Apostolopoulos, Detroit, Mich., $5.00; Mr. Charles S. Makos, Orange, N. J., $25.00; Mr. El. Vasvantakes, Shresvoburry, Mass., 5.00; Mrs. Katherine Kanelos, c/o Mrs. M. Ioannidou, Providence, R. I., $25.00; Rev. P. N. Renieris, Marquette, Mich., $50.00; Mr. G. P. Morgan, Savannah, Ga., $50.00; Messrs. S. Maris and C. Triantaphylou, New York, N. Y., $50.00; Mrs. Kyriacoula Johnson, Atlanta, Ga., $500.00; Greek Orthodox Youth of America, Mobile, Ala., $50.00; Mr. K. Tsolainos, New York, N. Y., $100.00; Mr. Fotios Pappas, c/o Jason Chios, New York, N. Y., $10.00; Mrs. Athena L. Ophthalmidou Brown, New York, N. Y., $5.00; Ladies of Greenwood, S. C., c/o Mrs. Gus Erneston, $63.00; Mr. Nick Koufos, Senema, Calif. $10.00; Mr. Takis Barbour, Costa Mesa, Calif., $3.00; Mr. James N. Karahalios, Hartford, Conn., $10.00; Mr. and Mrs. Alex G. Poulos, Grand Island, Neb., $10.00; George C. Divry, New York, N. Y., $25.00; St. Andrew's Senior Orthodox Youth Club, Chicago, Ill., $442.37; Greek Archdiocese of North and South America $5,000.00. Total $8,885.37.

B. VASILOPETTA

Greek Ladies Phil. Society, Brockton, Mass., $200.00; Greek Ladies Phil. Society, Ambridge, Pa., $350.00; Greek Ladies Phil. Society, Malboro, Mass., $50.00; Greek Ladies Phil. Society, Farrell, Pa., $101.50; Greek Ladies Phil. Society, Hartford, Conn., $165.00; Greek Ladies Phil. Society, Milwaukee, Wis., $100.00; Greek Ladies Phil. Society, Greenville, S. C., $80.00; Greek Ladies Phil. Society, Minneapolis, Minn., $400.00; Greek Ladies Phil. Society, Youngstown, Ohio, $112.00; Greek Ladies Phil. Society, Atlanta, Ga., $1,000.00; Greek Ladies Phil. Society, Pekin, Ill., $100.00; Greek Ladies Phil. Society, Springfield, Mass., $150.00; Greek Ladies Phil. Society, Kansas City, Kan., $50.00; Greek Ladies Phil. Society, St. Louis, Mo., $50.00; Greek Ladies Phil. Society. Bangor, Maine. $30.00; Greek Ladies Phil. Society, Benton Harbor, Mich., $13.45; Greek Ladies Phil. Society, Shreveport, La., $113.50; Greek Ladies Phil. Society, Montgomery, Ala., $139.88; Greek Ladies Phil. Society, Columbia, S. C., $55.00; Greek Ladies Phil. Society, Martins Ferry, Ohio, $55.00; Greek Ladies Phil. Society, Endicott, N. Y., $79.64; Greek Ladies Phil. Society, Hyannis, Mass., $209.10; Greek Ladies Phil. Society, Pittsfield, Mass., $35.00; Greek Ladies Phil. Society, Halifax, N. S., Canada, $25.00; Greek Ladies Phil. Society, Eastan, Pa., $50.00; Greek Ladies Phil. Society, Decatur, Ill., $61.17; Greek Ladies Phil. Society, Lorain, Ohio, $100.00; Greek Ladies Phil. Society, Charlottesville, Va., $25.00; Greek Ladies Phil. Society, Spartanburg, S. C., $15.00; Greek Ladies Phil. Society, Keene, N. H., $35.00; Greek Ladies Phil. Society "Taxiarchai," Stamford, Conn., $225.00; Greek Ladies Phil. Society, Danburry, Conn., $80.00; Greek Ladies Phil. Society "St. Demetrios," Seattle, Wash., $197.99; Greek Ladies Phil. Society, Somerville, Mass., $60.00; Greek Ladies Phil. Society "St. Paraskevi," Passaic, N. J., $50.00; Greek Ladies Phil. Society, Chattanooga, Tenn., $115.00; Greek Ladies Phil. Society, Cheyenne, Wyo., $75.00; Greek Ladies Phil. Society "Myroforoi," Philadelphia, Pa., $127.00; Greek Ladies Phil. Society, Flint, Mich., $50.00; Greek Ladies Phil. Society, Huntington, W. Va., $230.00; Greek Ladies Phil. Society "The Annunciation," Kansas City, Mo., $96.08; Greek Ladies Phil. Society, Bayard, Neb., $30.00; Greek Ladis Phil. Society "St. Paraskevi," Duluth, Minn., $50.00; Greek Ladies Phil. Society, York, Pa., $20.00; Greek Ladies Phil. Society, c/o Rev. A. Petropoulos, Johnstown, N. Y., $23.00; Greek Ladies Phil. Society, Montgomery, Ala., $139.88; Greek Ladies Phil. Society, Mansfield, Ohio, $20.00; Greek Ladies Phil, Society, Houston, Texas, $117.00; Greek Ladies Phil. Society, Manchester, N. H., $25.00; Greek Ladies Phil. Society "Anthousa," San Diego, Calif., $100.00; Greek Ladies Phil. Society, New Castle, Pa., $100.00; Greek Ladies Phil. Society, Augusta, Ga., $62.00; Greek Ladies Phil. Society, Winston-Salem, N. C., $30.00; Greek Ladies Phil. Society, Richmond, Va., $75.00; Greek Ladies Phil. Society "Melissa," Akron, Ohio, $300.00; St. Mary's Ladies Aid, Miviot, N. D., $30.00; Greek Ladies Phil. Society, Cedar Rapids, Iowa, $80.00; Greek Ladies Phil. Society, Springfield, Ohio, $170.00; Hellenic Phil. Society, Tarpon Springs, Fla., $100.00; Greek Ladies Phil. Society, Omaha, Neb., $50.00; Greek Ladies Phil. Society, Dallas, Tex., $50.00; "Elpis" Greek Ladies Society, Scranton, Pa., $75.00; Greek Ladies Phil. Society "Sts. Constantine and Helen," Vallejo, Calif., $100.00. Total $7,033.19.

C. IN MEMORY

Mr. Paul E. Ward, Fitzgerald, Ga., in memory of Angeline Vlass, $10.00; Mr. Charles G. Pefinis, Decatur, Ga., in memory of Angeline Vlass, $25.00; Sunday School Students of Greek Orthodox Church, Atlanta, Ga., in memory of Angeline Vlass, $16.00; Miss Lula J. Poulos, Atlanta, Ga., in memory of Angeline Vlass, $5.00; Mr. and Mrs. Criton P. Constantinides, Atlanta, Ga., in memory of Angeline Vlass, $5.00; Mr. Charles Kliros and Mr. George Cotsoyannis, Majestic Cafe, Atlanta, Ga., in memory of Angeline Valss, $25.00; Mrs. G. Aposporos, Poughkeepsie, N. Y., in memory of Michael Salta, $5.00; Miss Julia Tsiorbas, Manchester, N. H., in memory of Stergios Tsiorbas, $25.00; Mr. and Mrs. Francis J. Pinkham, Manchester, N.H., in memory of Stergios Tsiorbas, $5.00; Mrs. Olga C. Alexander, Mr. Harry Tassopoulos, Greek Orthodox Youth, Mrs. Y. P. Kanas, c/o Rev. P. Constantinides, in memory of Angeline Vlass, $31.00; Mrs. Sophia A. Krestos, Buffalo, N. Y., in memory of husband Anastasios, $20.00; Constantinos Philaretos (or Panaretos), in memory of his parents, $25.00; Mr. Constantine Booth, Marie, Mich., in memory of brother Anthony and sister Georgia, $10.00. Total $207.00.

D. SPECIAL

St. Basil's Academy Chapel, Garrison, N. Y., $94.84; New York Telephone Co., New York, N. Y. (commission), $6.20; Anthony J. Miller, New York, N. Y. (for glass cases for library book shelves), $300.00; Greek Ladies Phil. Society, Milwaukee, Wis. (donation for encyclopedia), $25.00; Empire Mutual Casualty Co. c/o John H. Manas, New York N. Y. (in settlement of damages of Chevrolet), $75.00; Constantine G. Aposporos, Poughkeepsie, N. Y. (sale of Ford Station Wagon), $225.00. Total $426.04.

FOR UNIFORMS

Mr. Gus N. Metropoulos, Chicago, Ill., $50.00.

GRAND TOTAL $16,601.60